MENNONITE LIFE

July 1953

Published in the interest
of the best
in the religious, social, and economic phases
of Mennonite culture

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I.

World Conference Message, Reports, Summary, and Illustrations of scenes of interest.

II.

First lecture by Roland H. Bainton given at the time of the inauguration of the Menno Simons Lectureship at Bethel College, North Newton, Kansas, March 8 to 10, 1952. Three more lectures will be published in forthcoming issues of *Mennonite Life*.

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COVER

Zuerich.

Limmat River, Grossmuenster church, and Alps in background.

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MENNONITE LIFE

An Illustrated Quarterly

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nite Life is an illustrated quarterly magazine published in January, April, July and October by Bethel College, North Newton, Kansas. d as second-class matter December 20, 1946, at the post office at North Newton, Kansas, under the Act of March 3, 1879.

Contributors in this Issue

(From left to right)

ROLAND H. BAINTON, Yale Divinity School, delivered the first Menno Simons Lectures at Bethel College, Mar. 1952, (p.136).
P. C. HIEBERT, former chairman of the M.C.C. and a retired educator now lives at Hillsboro, Kansas (p. 105).
J. G. REMPEL is a writer, educator, and the elder of the Rosenort Mennonite Church, Rosthern, Saskatchewan (p. 110).
OLIN A. KREHBIEL, chairman of the Gen'l. Conf. Mennonite Church, is pastor of the Berne (Ind.) Mennonite Church (p.106).
ALLEN H. ERB, superintendent, Lebanon Community Hospital, Oregon, formerly of Mennonite Hospital, La Junta, Colo. (p.108).
ARNOLD J. REGIER has taught in Canada and U. S. and has done M.C.C. relief work in Germany and Austria (p.118).

MRS. OSCAR (MARIA) WIEBE attended Bethel College and University of Nebraska, is now a homemaker at Beatrice (p.127).
GRACE MILLER NEUFELD is a graduate of Bethel College and is the secretary of the Young People's Union (p. 128).
JOAN GUYER, granddaughter of Ed. J. Linscheid, graduated from high school, Hutchinson, Ks., plans to go to college. (p.113).
SAMUEL GEISER, a retired conference leader of the Swiss Mennonites, now resides in Brügg bei Biel, Switzerland (p. 107).
ERNA J. FAST has served for a longer period in Germany as religious life counsellor serving university students (p. 111).

Not Shown

PETER T. NEUFELD has been pastor of the Bethel Mennonite Church, Inman, Ks. since 1919 (p.132). For picture see p. 133.
PAUL PEACHEY, former relief worker, completing his graduate work at Zürich, will teach at E. M. C. next year (p. 102).

ACKNOWLEDGMENTS

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ENNONITE WORLD CONFERENCE AS MIRRORED IN THE PRESS

AN EDITORIAL

NEARLY a year ago some six hundred Mennonites from all over the world were on their way way to the fifth Mennonite World Conference be held in Basel and Zürich, Switzerland, August 10 15. Measuring this event by the publicity, which it has eived among the Mennonites, we can easily say that was an overwhelming success. In the more than one dred Mennonite periodicals which we receive in the *nnonite Life* editorial office, we discovered that most them devoted more space to the conference than to other single event. In fact, some of the papers are publishing lectures given at that time. Others de- ed the major part of one or more issues to this event. orts regarding the impressions received at the con- nce have been given everywhere, not to speak of the strated lectures pertaining to the trip as a whole. Al- dy reunions of World Conference travelers have been d at various places. Since no publication of the lec- s given is being pianned in the English language, it be appreciated by our readers that *Mennonite Life* nmarizes impressions of the conference as presented some representatives of the various groups.

Highlights

Browsing through the various reports published in Mennonite press, one finds that certain features of conference impressed all delegates and guests as be- most outstanding and significant. Representatives ning from such a variety of countries and backgrounds North America, South America, Holland, Germany, tzerland, France, and the mission fields, all looked vard to this conference, but they would hardly have same anticipations, and, therefore, in the reports we l disappointments expressed here and there. They nly state what they found lacking at the conference what they considered was overdone. But regarding ew highlights, there was absolutely no disagreement. se outstanding features were not this or that mes- e delivered by well-known speakers, but rather some- g that was created spontaneously. It was something can be compared with the climax of a drama. Every of the play leads up to the peak of the experience. details are overshadowed and forgotten, but the ma- impressions remain. What then were these major nts unanimously acclaimed in our Mennonite press as outstanding contribution of the fifth Mennonite World ference?

One of the highlights generally mentioned was the ment when the message of the conference was pre- ed for discussion and vote. When representatives of n group and country with such a variety of back- nds and beliefs arose and briefly stated that they thought their constituencies would wholeheartedly approve of this message was a moment that will never be forgotten; it is being underscored by all reporters as one of the mountain peak experiences of the conference. To understand this, one must realize that the delegates and guests differed greatly on many questions and that presentations appreciated by some were disappointing to others. It should also be mentioned that when the committee attempted to formulate a message, it appeared at first that it was impossible to find a common ground to present such a message in terms satisfactory to all. It was, therefore, an unforgettable experience that when the final message was presented, there was a wholehearted agreement as to its contents, although some remarked that they probably would have liked to have added a point or two.

Another and probably the most outstanding event was the closing day when the whole conference was transferred from Basel to Zürich, the cradle of the Mennonite church. Here the Mennonite delegates and guests found a warm and hearty welcome by official representatives and the local Reformed congregation in the official representatives and the local Reformed congregation in the Grossmünster. This was the place where four hundred years ago the early Anabaptists separated from Zwingli and his following and were persecuted and martyred by them. The present pastor of the church is a descendant of Conrad Grebel. When, in this ancient setting and venerated shrine, Mennonites from all over the world were welcomed and told that they and the Reformed are closer today than the forefathers were in building on the foundation laid by Jesus Christ, a significant moment was attained, not only in the life of the individual participants, but also in Mennonite history.

But the climax of the whole, according to our reporters and the press, was that moment when the delegation, joined by some members of the *Grossmünster* church reached the shores of the Limmat, where the first Mennonite martyr, Felix Manz, was drowned because of his faith. Surrounded by snow-capped Alps in the ancient setting of Zürich, the descendants of the persecuted Anabaptists who had gathered from all corners of the earth, bowed in silence, remembering the price paid for the faith in Jesus Christ, their Saviour and Redeemer. They lifted their heads and returned with the determination to be more steadfast in the faith, willing to bring greater sacrifices than they had done thus far. This is generally acclaimed to have been the highlight of the conference. It rests with those who had the privilege of experiencing this moment to apply its lessons and make it meaningful in a larger circle in days to come.

Among the other outstanding events mentioned in

the reports are such as the appreciation expressed for the music, which was presented by various choirs, one coming all the way from America; the well-functioning Menno Travel Service, the conference machinery, and the hospitality of the Mennonites visited in connection with the trip.

Criticisms Expressed

Although the positive values of the conference far outweigh the criticisms expressed, the latter should also be mentioned. Many voices heard in the press express surprise that at a conference like this, with those mountaintop experiences just referred to, the Lord's Supper was not observed by all delegates and guests. The answer to this is simple to those familiar with Mennonite history and practices. Some of our conferences observe a "close" communion which means that traditionally they have the fellowship of the Lord's Supper with no one except those who are members of their own congregation and conference. It is naturally a good place to raise the question, why the participants of such a conference agreeing on a message to all congregations and having the same mountaintop experience at the shore of the Limmat River could not also unite in this symbol of intimate fellowship. But on the other hand it must be remembered that deep-seated ancient traditions, like that of a "close" communion among some of the Mennonite groups, cannot be changed overnight.

Although the basic message and outline of the lectures on "The Church of Christ" was approved as a very timely and fitting program, it was generally criticized that the program as a whole was much too crowded. It was appreciated that opportunity for discussions was given, but it was also felt that more time for group discussions should have been provided for. Some criticized the fact that several speakers appeared more than once on the program while other able representatives had no opportunity. Some were permitted to take more than their share of time while others were denied such freedom. Some felt that the contents of some of the messages were too much of a devotional nature, while others felt that some of the lectures were too scholarly. To this, of course, the program committee could reply that it would hardly have been possible to satisfy all the expectations of a group with such a variety of backgrounds as had gathered for this occasion. Criticism was raised in connection with the fact that the women's section met under the chairmanship of a man with the major lecture given by a man.

The Next Conference

For the next conference, to be held in 1957, several invitations were extended, among which one came from North America. However, the conference decided in favor of the invitation from Germany. The responsibility of appointing a committee to prepare and manage this conference rests with the various Mennonite conferences of all countries. Before long, the groups will be appointing representatives to prepare the next conference.

The common task and the opportunity to fellowship has the great advantage that Mennonite groups which have grown apart because of minor differences have opportunity and occasion to meet and discuss common tasks and problems and by doing so perhaps discover that they are still building on the same foundation. It would, therefore, be helpful if the travel arrangements made to attend the World Conference would avoid making special provisions for groups wtihin a particular conference to travel together in a segregated body. A thorough mixing of conference and group representatives while traveling to Europe and abroad of those who by tradition and geography have so little occasion to fellowship could be of great help in bringing Mennonites together. Let us give our ministers and leaders the opportunity to fellowship together and not deny them the privilege which our young people had in C.P.S., and still have in voluntary service, and in serving "in the name of Christ." We know so little about each other and have so many misconceptions about each other, partly because we do not have enough occasion to meet face to face, fellowship together, and wrestle with the same problems in the light of the Scripture on the common foundation. It is, therefore, wonderful to see Mennonites of America go to Europe and Palestine not only to go to foreign lands, but also to get acquainted with each other. Perhaps we may again start an "All Mennonite Convention" for all Mennonite groups of North America. In order to be founded in one's own faith it is necessary to be able to compare it with the faith of those who deviate slightly in doctrine and practices being of the same background and standing on the same foundation.

Side Lights

Two very significant aspects of the fifth Mennonite World Conference were opportunities offered particularly to the American delegates and guests. Thus far mostly relief workers had viewed the need for reconstruction in Europe. Now some three hundred American Mennonite leaders could view not only the need, but also the work accomplished "in the name of Christ." Another significant experience for many guests was a trip to the Holy Land, the scene of the Life of Christ, and the cradle of the Christian Church. This was indeed much appreciated and a helpful illustration for Bible-believing Mennonites. The trip to the Holy Land in which Christ lived, labored, and died, where the church was born, and the viewing of the work done "in the name of Christ" will be of lasting value for those who were privileged to make this journey and those with whom they will share these experiences.

Whoever will serve on the committee preparing the next World Conference will greatly benefit by checking the reports and impressions of those who attended the fifth World Conference.

MESSAGE OF WORLD CONFERENCE

VE, THE more than six hundred representatives of the Mennonites of Europe, North America, South America, Asia, and Africa, send sincere ings in Christ from the Fifth World Conference in l, to all our Mennonite brethren and sisters through- the world.

Ve have been here together in fellowship and in pray- n meditation on God's Word and in self-examination. have taken our stand on the one and only founda- of our faith—Jesus Christ our Lord and Saviour. have sought His leading in our discussions concern- the church and her commission.

Ve have held before ourselves the living church of st and have asked ourselves whether our churches espond to it. We are greatly disturbed because ma- lism and dead formalism have crept into our congre- ons. Further, we have become deeply concerned be- e the true meaning of baptism as a sign of the new n is no longer maintained among us as it ought to We want to lay upon the hearts of all our people very land the Word of Jesus which says "Unless a is born again he cannot enter the Kingdom of God."

Ve were also reminded that from a living church will orth the life-power of Christ into the world. Many s and our congregations which are represented here, onger live under the pressure of persecution as did fathers in the faith, Conrad Grebel and Felix Manz hom we have dedicated a memorial in Zürich. They many after them gave their testimony to the world ugh a martyr's death. We who are no longer perse- d nor compelled to withdraw from the world and ain quiet must face the great commission of our l: "You shall be my witnesses" beginning in our environment and unto the end of the world.

Ve were happy to have many of our youth in at- ance who were deeply interested, and we have been gthened in our confidence that our entire youth will carry forward the task of the brotherhood in the obedience to our Lord.

The present threatening world situation is for all of us an urgent appeal from Christ to help, to minister, and to dedicate ourselves more completely to God's Kingdom.

As citizens of our countries, we desire to be subject to our governments, to pray for them, and to seek the welfare of the land, under the condition that where the requirements of human laws are contrary to the Word of God, we must obey God rather than men. Our rule of life must always be the Word of God: "Love your enemies, bless them that curse you, do good to them which hate you and pray for them which despitefully use you and persecute you that ye may be the children of your Father in heaven."

In the present warring and broken world, Christ calls us to be the instrument of the love of God for reconciliation, to bring peace, and not to draw back from the sacrifices which will be required of us.

We remember here in deep sympathy and intercession our suffering brethren and sisters who have been robbed of freedom of faith and are in prison for conscience' sake, and all those who have come into suffering through the difficult events of recent years, who have had to flee, and have lost their loved ones, and have been compelled to seek new means of livelihood. We pray that God may comfort them, strengthen them, and support them, and declare our readiness to help to relieve their need as much as possible. If the ultimate sacrifice be required, we, with them, think of the Word of the Lord: "Be faithful unto death and I will give you a crown of life."

Our hope continues to be built upon Him our Lord. He has overcome the world and will bring victory to us and to all those who belong to Him. In the thought of this victory we say: "Come quickly, Lord Jesus." May the grace of our Lord Jesus Christ abide with us all.

Highlights of Mennonite World Conference Program

1. Sermon and Lectures on Mennonites the World Over.
2. Nature and Foundation of the Church.
3. The Task of the Church.
4. The Church and the World.
5. The Mennonite Church and Christendom.
6. Group meetings for mission boards, scholars, women, trip to Zuerich, peace conference, visit of Mennonite communities in Switzerland, France, Germany, and Holland.

Grossmünster of Zürich, scene of world conference meeting.

Mennonites Return to Zuerich

BY PAUL PEACHEY

ON August 15, 1952, the city of Zürich, Switzerland, which more than four centuries ago had been the cradle of the Anabaptist-Mennonite church, witnessed the largest assembly of Mennonites ever to meet within its gates. More than six hundred delegates and guests of the Fifth Mennonite World Conference, held near Basel, fifty miles away, had come to Zürich to commemorate the founding fathers of their movement, Conrad Grebel and Felix Manz.

Zuerich

Zürich, in 1525 a cramped medieval town with a population of about 5,000, had long since sprung her narrow confines to become an international metropolis, Switzerland's largest, with a population of 400,000. Her importance, however, in Reformation history is usually underestimated, not only because the real significance of the Swiss Brethren movement has traditionally been misunderstood, but also because the Reformed tradition as such is identified much more with John Calvin of Geneva than with Ulrich Zwingli of Zürich. It is of course true that the work of Calvin made a much larger and more permanent contribution to the Reformed tradition of the Reformation; nevertheless, the importance of Zwingli as the pioneer Swiss reformer dare not be overlooked. Thus Zürich shares the double honor of having given birth to both the Reformed Church and the "free" church tradition within the Protestant family, though in the sixteenth century the latter was by no means considered an honor.

As the delegates and guests alighted from the eighteen motor buses and numerous automobiles that had brought them from Basel, something of the far-flung geographic spread of the direct spiritual descendants of Grebel and Manz became evident. To be sure, there were still the Swiss farmers and lay ministers from the mountains to which persecution had driven them, and their now well-situated neighbors who had fled to near-by Alsace and France, and others who had gone to South Germany. But from the north had come those of Dutch and Lower Rhine extraction who early had established contact with the Swiss Brethren, and who eventually contributed the name "Mennonite" to the movement. There were theologians and pastors from The Netherlands and northern Germany, refugees from former German territories in the East and from far-away Russia. Across the ocean from North America, the numerically strongest Mennonite communities in the world today, had come ministers, professors and well-to-do laymen, some still reflecting the conservative attitude on dress they had taken with them from Switzerland to America. Beyond this, the new colonies founded in the twentieth century by refugees from eastern Europe were represented, as well as the foreign mission fields in Africa, Asia and South America. And from the "younger" churches in Java had come native delegates.

Grossmuenster

Interest however, was not restricted to those directly affiliated with the original movement. From the much larger sister denomination, the Baptists, who also have roots in the Swiss Brethren movement, delegates had come. Indeed the fact that both church and civic authorities of Zürich had welcomed the event, illustrated how widely the principles of religious liberty and the free church had come to be cherished.

The ceremonies began at 3:00 p.m. in the *Grossmünster,* with the bells ringing out bright peals of welcome. This was the church in which Ulrich Zwingli had preached from the time of his arrival in Zürich in 1519 until his death in 1531; this was where the hearts of Conrad Grebel, Felix Manz and their associates were first moved by his evangelical preaching. Samuel Gerber, president of the Swiss Mennonite conference mounted the high pulpit —probably the first Mennonite ever to have done so in an actual worship service—to chair the meeting. Oskar Farner, president of the (Reformed) Zürich Church Council then in deeply moving words welcomed the assembly. "Perhaps," he said, "Zwingli would shake his head at the thought of a pilgrimage of the Mennonites to Zürich. During his life the Täufer caused him a great

of trouble, and he no less for them. But since then
y things have changed. Our church, while retaining
ffiliation with the state, has learned in the course
me not only to tolerate but also to esteem and to
your free church. You have often put us to shame,
n many hard trials you have remained remarkably
. We thank especially your ancestors for their ex-
le of faithfulness, which has become a blessing to
y of our members. . . . A meeting as this however,
ot have the purpose of our trying to efface the bor-
which separate us. As in the past there are several
logical points in which we do not agree but through
help of God we can now talk with one another, with-
malice and harsh judging. In one point there is mu-
understanding, and that is the most important and
sive of all. You as we are determined to stand firmly
he foundation of Biblical teaching and evangelical
. . . " To these warm words the congregation re-
ded enthusiastically with the strains of the well-loved
hip hymn, *Grosser Gott, wir loben Dich.*

he text which Samuel Gerber used for a brief ser-
and which had been printed on the attractive pro-
ns as a theme for the ceremonies was taken from
ews 13: "Remember your leaders, those who spoke
ou the word of God; consider the outcome of their
and imitate their faith. Jesus Christ is the same
rday and today and forever." In stirring words he
d the two major thoughts of the passage to chal-
e his hearers, that commemoration of their forbears
be meaningful only in terms of the present reality
hrist and of commitment to Him.

Grebel and Manz

ritz Blanke, professor of church history at the Uni-
ty of Zürich, an authority on Anabaptist history,
lectured on: "The Significance of Zürich for the
baptist Movement." As in a drama of five acts he
d the steps which led first to the estrangement of
el and Manz from Zwingli, then to their unsuccess-
ttempt to have Zwingli elect a new city council or
rnment composed of believers. Following this failure
developed a new "gathered" church concept opposed
e inclusive state church visualized by Zwingli. When
efforts to win Zwingli and to reconcile the differences
een them failed, events moved to a rapid climax.
city council, having become alarmed at the number
arents no longer baptizing their children because of
nfluence of the Grebel circle, called a one-day dispu-
n to which all dissenters were summoned. Having
mably exposed their errors, the council then pub-
d a mandate ordering all new-born infants to be
zed, forbidding any further activity of Grebel's
. These however, now concluding that an agree-
would not be possible, moved ahead to reinstitute
sm on confession of faith, a position which natural-
eant an immediate end to the older practice of in-
baptism. They performed their first ceremony on
rday night January 21, 1525, apparently in the home of Felix Manz which lay just back of the Grossmünster in the Neustadtgasse.

Blanke stated that the deepest root for the difference between the Zwingli and Grebel group lay in their understanding of Scripture, the former holding a freer Biblicism, while the latter was more strict. The service in the church was terminated by the hymn, *Ein' feste Burg ist unser Gott,* and a closing prayer led by W. F. Golterman of Amsterdam, former president of the *Algemene Doopsgezinde Societeit.*

Home of Grebel

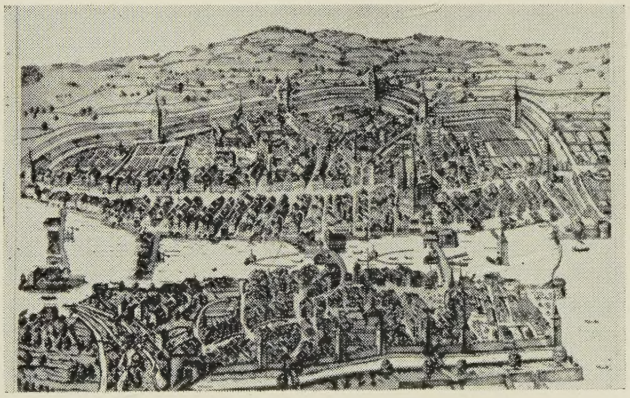
As the crowd now moved out into the narrow streets toward the home of Conrad Grebel, they had opportunity to feel a bit of the atmosphere of the old city and of the struggle which transpired within its walls early in the sixteenth century. On the north of the church they passed the old residence of Ulrich Zwingli, from where he left on the fatal morning of October 31, 1531, to accompany the troops of Zürich as a chaplain to their encounter with the army of the Catholic cantons. The two forces met at Kappel, southeast of Zürich, and in the ensuing battle Zwingli was killed. The Neustadtgasse, already mentioned as the location of the Manz home, is within sight of the Zwingli residence.

Around the old fountain on a square marking the juncture of the streets known as Rindermarkt and Neumarkt, the procession came to a halt in front an old house called *Zur Eintracht.* This building, owned early in the sixteenth century by Jacob Grebel, was for some years the home of the young Conrad. A simple plaque bearing the following inscription had just been affixed to the outer wall and was now to be dedicated.

IN DIESEM HAUSE WOHNTE
1508—1514 und 1520—1525
KONRAD GREBEL
DER ZUSAMMEN MIT FELIX MANZ
DAS TAEUFERTUM BEGRUENDETE

Preceding the simple ceremony, Hanz Wirz, genealogist from Bern, reviewed some of the high points in the life of Grebel and his family. Conrad lived in trying

Zürich at time of beginning of Anabaptism.



times, when leading families as his own and that of the mayor Roist who lived across the street, were torn apart by the religious struggles of the Reformation. Grebel was a gifted and educated young men, scion of a family in good standing, destined to a successful career, and yet he renounced all for the sake of his convictions, and died from exhaustion before he was thirty years old. Following the discourse of Wirz, in a simple exchange of appreciation by H. S. Bender and Hans Waser, director of the city archives in Zürich and representing the city government, the plaque was dedicated.

The way now led across the Limmat River, past the old courthouse site, today occupied by a modern structure, where numerous Anabaptist prisoners were tried and a number of death sentences were passed. At a quiet point on the west bank, over-looking the area in midstream where on January 17, 1527, Felix Manz as cofounder of the Swiss Anabaptist movement, was drowned at the order of city authorities, a brief, impressive ceremony was held. Following this the party was led to a spacious restaurant in the modern *Kongresshalle* overlooking the beautiful lake, for the final features of the program.

Kongresshalle

At this meeting Hans Nussbaumer of Altkirch, France, secretary of the Alsatian Mennonite Conference, presided, while the audience was served with tea and Swiss pastries. E. Landolt, president (mayor) of the city of Zürich honored the assembly by his presence, bringing the official welcome of the civic authorities of Zürich. In an address entitled, "Conrad Grebel and Felix Manz, Witnesses to the Faith and Followers of Christ," H. S. Bender again thanked the church and civic authorities who had made the occasion possible. Further he paid a tribute to the effort of the Reformer Zwingli who in his earnest efforts contributed much, not only to evangelical and Reformed Christianity in general, but also to the Anabaptist movement. "The tragedy of the Reformation," Bender continued, "was that the Protestants and the Anabaptists who had so much in common could not stay together to help and fructify each other." His concern however, was not the mere commemoration of an historical event. "What we want to emphasize today in our memory of Conrad Grebel and Felix Manz is not only their historical significance, but much rather their testimony of faith and their loyalty in the discipleship of Christ. Both preferred to stand manfully for their faith and to die—Manz through execution, Grebel certainly as a victim of hardships far from his home, at Maienfeld—rather than to cling to their high rank in the city and prospects for a secure future. Their death is a sermon to us today, a sermon more eloquent and penetrating than many a well spoken one from the pulpit. And especially to us today who stand in a conflict for our whole Christianity, they speak with strong urgency."

Of particular interest was the presence and message of Hans Rudolf von Grebel, the present pastor of the Grossmünster congregation, and one of the ten living descendants of Conrad Grebel. With deep joy he pointed to the fact that times had changed in the course of the thirteen generations of the Grebel family which had come and gone since the days of Conrad. Indeed this meeting represented something of the promise of the Lord (John 17:11), "That they may be one." As to the Grebel family he said, "You may be somewhat surprised and even pained to learn that, in contrast to so many of the descendants of your forbears, the descendants of (Conrad) are not Mennonite." This, he explained, came about because Conrad's widow remarried after his early death, while the city foster agency and some Reformed relatives took over the responsibility for his three children. Nevertheless, Conrad has been held in esteem by the family since then.

Following the main addresses came responses and greetings from a number of brethren who reflected something of the geographic spread of the spiritual descendants of the pioneers here commemorated: H. W. Meihuizen from the Netherlands, Abram Fast from Germany, Andre Graber from France, Samuel Geiser from Switzerland, Oscar Burkholder from Canada, S. F. Pannabecker from the United States, and S. W. Djojodihardjo from Java.

Things to Remember

It had become late and darkness had already fallen before the tired delegates again boarded the buses. As they wound their way back to the conference grounds at St. Chrischona near Basel, the one event of the day which gripped their minds above all others was the simple dedicatory service on the river bank, at the spot where Manz had been drowned. There Fritz Blanke had read the eye-witness account of that gloomy afternoon of January 5, 1527. After numerous imprisonments had failed to produce the desired recantation, the city council decided on definitive action. Felix was sentenced to death, and the executor was sent upstream by boat to the stone tower called Wellenberg, located in the middle of the Limmat River, to bring the prisoner ashore. He was now led to the court house to hear his death sentence, accompanied by Georg Blaurock, who as an outsider was sentenced to be flogged outside the west gate, and forever banned from the city. Manz was again placed into a boat, this time to be taken to the place where criminals to him to remain steadfast in faith. His hands and feet were now separately tied together, his arms stripped over his knees with a stick passed through them to keep them in place. With his words, "Into thy hands, Father, I commend my spirit," spoken in a loud voice, he was pushed under water, tragically the first "Protestant" martyr to die at the hands of Protestants.

After hearing this graphic description Peter Dyck led in a prayer and then the audience sang the great martyr hymn, *Faith of our Fathers,* with a new appreciation for its meaning. Felix Manz and others perished for their

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WORLD CONFERENCE IMPRESSIONS

1. Learning One from Another

BY P. C. HIEBERT

THE Fifth Mennonite World Conference was an assembly of hundreds of people who had a common history religiously from the time of the formation. Ethnically they represented a South European and a North European group, geographically they represented a European group, and a North and South American group, including the early immigrants who came directly to America from Switzerland, Palatinate, France and Holland, those who came later via Prussia, and those from the diaspora, who since World War I have been driven from their ancestral homes and scattered throughout the world during the last thirty years. In this diversified conference a bloodrelationship which had survived through more than 400 years was evident, and this, we claimed a bloodrelationship through the precious blood of Jesus Christ.

The accumulated variations which had been developed during so long a period of diversified living provided a rich opportunity for sharing cultures and experiences with one another for the possible enrichment of all. The assembly mainly spoke one of four languages, German, English, Dutch and French, yet through a modern system of simultaneous translations all were enabled to understand one another. To fellowship in unity and harmony amidst great variations of practices and beliefs was made possible through the love of Christ which all professed as the controlling factor in their lives.

True, we differed doctrinally, and in some cases quite radically, yet it was possible to learn one from another. During the discussions, some opinions were expressed which most of us regarded as unorthodox, yet the dominant and prevailing tone of opinion was positively sound and Scriptural. This last statement is corroborated by the unanimously accepted message of the conference. Some would have wished to include a few more truths as bearing on the atonement and the vicarious suffering of Christ in this statement, yet all of us agreed to approve that which was expressed.

The cordial hospitality of the Swiss and Alsatian Mennonites was outstanding. Even though hundreds of years of separation had diversified our thinking, our language and our practices, the fact that our early forbears had suffered for a common faith was still dear to all of us. This occasioned a consciousness of oneness and unity. The feeling prevailed that we may be different in many ways, yet for Christ's sake and in Him we

belong together. Some of the basic doctrinal principles, such as the deity of Christ, the doctrine of non-resistance, belief in the Bible as the Word of God, and salvation only through the pathway of regeneration followed by a clean comparable living in the fear and worship of our Lord and Savior, have nearly all been retained.

The program was rich, varied and instructive, and the discussion meeting gave opportunity to iron out differences, which usually led to a better understanding. The highlight of the conference experience for me and many others was the trip to Zürich to view the historical places where the early believers worshiped, preached, suffered, and many died. We shall never forget the scene on the shores of the Limmat River where historians described how Felix Manz on his death march along the pier was accompanied by his mother and brother on either side who, instead of weeping and lamenting, kept encouraging Felix and exhorting him with such words as "Felix be brave," "Felix remain true to the faith and the Lord who died for us," etc.

In conclusion let me summarize my impressions in a few short terse statements: The conference as a whole was more worthwhile than I had anticipated. The four-day stay together led many to a deeper experience of Christ as Savior and Lord. Another conference in about four years, could bring even better and gerater fruits than did this one. More of us are praying for each other. Together we have been strengthened in the faith and motivated to serve our Lord and Savior with greater zeal and a purer life.

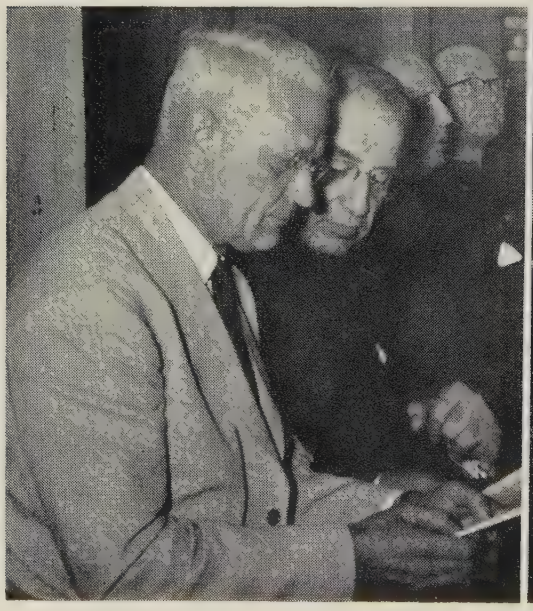
2. "Other Foundation . . ."

BY OLIN A. KREHBIEL

TWENTY-seven years ago when the first Mennonite World Conference was held at Basel, there was only one American brother in attendance and that was H. J. Krehbiel, of Reedley, California. Now at the Fifth Mennonite World Conference some three hundred American delegates and visitors came by sea, by land, and by air. That certainly speaks of the great interest there is in a closer Mennonite fellowship around the world. The place for this large Mennonite convocation was at a real beauty spot on a mountain over-looking Basel. It was on the campus of St. Chrischona Bible School.

As one thinks of some of the impressions of the conference, there are several things that come to one's mind. First was the conference sermon by Samuel Gerber of Switzerland who struck a real keynote in the hearts of all when he spoke on "Other foundation can no man lay than that is laid, which is Jesus Christ," I Cor. 3:11. If there is one thing which unites Mennonites it is this favorite text of Menno Simons. It appeared to me that Mennonites all over the world are pretty well agreed on fundamentals and adverse opinions did not get very far. Another high point in the conference which showed this unity was the adoption of a statement or message

H. A. Fast and H. S. Bender discuss questions pertaining to the technical side of the Mennonite World Conference. They were members of a commission which set up the machinery. Some of the hundred Mennonite passengers on the Queen Mary on their way to the Mennonite World Conference, July, 1952.



major meeting room of the St. Chrischona Bible School where Mennonite World Conference took place. Note some are using earphones which convey to them the message in their own language.

e given to our churches and which had the endorse- of all segments of our world Mennonite brother- . During the course of the discussions we did come ips with some of the practical problems that relate ie church and her commission. But even with the translator system it was rather difficult to discuss points in several different languages. Many scholar- nd theological addresses were given, but in talking the average attendant at the conference I found y were disappointed that there were not more in- tional messages. There was a universal feeling that program was much, much too full. To listen to ty-one speakers in one day, as was the case on ay, and retain everything, is a physical impossibility. e of the speakers ran overtime, taking time away some of the others.

nother outstanding feature of the conference was opportunity for fellowship with people from other s and places and to get acquainted with the way they do things, for in matters of custom and practice there is a great deal of difference. But still, one can have fellowship. It was also heartening to see a goodly number of young people attending the conference.

It was a real privilege to visit spots of historical interest, especially such places as are connected with our Mennonite history. One of the never-to-be-forgotten events was the trip to Zürich and the impressive memorial services held there. Imagine the bells of the Grossmünster pealing out a welcome to Mennonites where formerly our forefathers had been expelled by Zwingli! It shows that the principle of Christian love is beginning to take hold of hearts.

I think that the conference pointed up the need of the various groups of Mennonites in North America becoming better acquainted with one another, and it would be well if we had some conferences of all our Mennonite groups on this side of the water so as to promote more understanding and unity.

3. An European Reaction

BY SAMUEL GEISER

HE fifth International Conference of Mennonites which met August 10-15, 1952 at St. Chrischona near Basel, Switzerland, constitutes a landmark e history of Mennonite developments. The preparation for the event occasioned intensive work and planning on the part of the hosts. In general the host organization functioned well. For many participants, the conference proved to be an experience of far-reaching im-

portance which they will not soon forget. For me this was the fourth Mennonite World Conference which, by the grace of God, I was privileged to attend. Emil Händiges, of Monsheim, Rheinhessen, Germany, is perhaps the only one who has attended all five international conferences of the Mennonites.

The theme of the conference, "The Church of Jesus Christ and Her Mission," gave assurance that important problems would be dealt with which would prove both interesting and instructive. True, the program was somewhat too crowded (as was also the case in 1948 in America), for the human capacity of attentiveness finds its limits with all people. Thus, some speakers found that the time allotted to them had been trespassed by others. The brethren felt constrained to say much at such an important occasion! The skill of the speaker consists in being able to say much in few words.

The Fifth Mennonite World Conference does constitute a definite advance. We were all reminded in the first place, of the spread of the Mennonites in many areas of the world, their difference in language and culture which they learned to know and appreciate at this conference. In contrast to the first World Conference in Basel in 1925, which was attended by very few delegates from overseas, the increased attendance at this conference indicates an advance. Further, it may be publicly noted that there was no such theological conflict apparent as in 1925 in Basel when even the authority of the Scriptures was questioned by some of the more liberal minded theologians. It is to be treasured that we experienced a degree of spiritual harmony.

Somewhat difficult was the composition of the message of the conference to the entire Mennonite brotherhood. As representative of the Swiss, I was privileged to assist in formulating this statement. As several brethren suggested, this statement should not be too "theological," while it should contain a definite message to Mennonites everywhere. I believe I can say that, after early minor differences, we were able to express what lay upon our hearts.

We must not forget the progress of music at World Conferences. Already in 1925 the choral society of Basel presented edifying selections. But that twenty-seven years later a choral group from Newton, Kansas, a choir from Thomashof near Karlsruhe, another choir from the Sonnenberg congregation (Jura), the choir from Mülhausen (Alsace), together with choral groups from Basel should interchangeably serve the conference with the finest music, surpassed our expectations.

A memorial service in honor of Conrad Grebel and Felix Manz, the founders of the Anabaptist-Mennonite movement, held in Zürich on August 15, closed the Conference. With gratitude we may testify that the Lord has spoken to us "through many witnesses." God grant that this conference may have served to the building of His Kingdom.

4. Strengthening the Strong Points

BY ALLEN H. ERB

I FELT greatly blessed personally in the conference, and I would be glad to carry some of those blessings to others. The enlarged acquaintance of Mennonites, both within our own particular group and other Mennonite groups was indeed most stimulating. The long days of travel provided a means by which this acquaintance could be developed. Furthermore, the days spent together in the program at the conference at Basel, the days spent together at the dining table, and such like provisions, made it possible to touch each other and communicate face to face. This acquaintance and knowledge shall continue to be stimulating and helpful throughout the years.

Before coming to the conference, my wife and I were a bit concerned that we would not understand the program because we anticipated that it would be in German. But when we found the physical provision in language interpretation and then were able to take each speech in our own language, we were indeed pleased. The physical surroundings in the beautiful hills of Switzerland, the attractiveness of the hill of St. Chrischona, and the many means of communicating in a personal way with fellow Mennonites, added a great deal to the pleasure and inspiration of the meeting.

The plan of having the conference discussions around a central theme and having much discussion was very good. I never attended a meeting where there were as long and continued discussions in such brief a time. What forgot to look at the clock, at least the speakers did. However, I did not mean to give the impression that they were tiresome, but probably physical endurance was stretched beyond capacity. However, I want to speak very commendably of the abundance of truth which was presented in the multitude of words during those sessions. As I review my notes, I am pleased and inspired at the consistent loyalty to Jesus Christ and His revealed religion and the authority of His Word as expressed in the many utterances by the many brethren of the church throughout all the world. I believe this method of presentation of the truth is a firmer and sounder way of producing

onite World Conference delegates at St. Chrischona near Basel, Switzerland, 1952. They came from all countries where Mennonites live, including the mission fields.

rld Mennonite testimony than any attempt at or- union.

he proposal early in the conference that a commit- e appointed to formulate a message to the world, met by an attempt to present a message to all the nonite churches. This proposal was launched with derable fear. The end results brought a testimony the committee appointed which was unanimously oved by the entire body. I did feel that at this occa- of united testimony, a historic moment had arrived orld Mennonitism. Was it the beginning of a com- Mennonite testimony throughout all the world? Was re that we began to speak as a body to the entire l?

s the Mennonites of the various organic Mennonite vships met together in testimony, in exhortation, in er, we could not help but find the things in each n contributed to a stronger Mennonite testimony. ably we also became aware of some of the weak- s of each other. It seems to me that the end result ch observation can have the effect of strengthening hings which are good and should remain.

t this point, I think two attitudes can be taken. is that our own particular virtues will be endangered contact those whom we think have forsaken those es. On the other hand, might it not be said that will profit by the strength which we see in other and will work against the weaknesses of particular group? As we have met together, will each particular group observe the strength of the other group and will we try to appropriate the strength of each to ourselves? Or must we pick up the weaknesses of all and thus all become weak? It seems to me this is a challenge for us.

I think it is admitted that usually an organization is purest at birth. Our Mennonite World Conference in the European setting, led us to the origins of our church. Was there ever a time when the principles of Mennonitism were stated as purely and as clearly as in our early Anabaptist history? As we were led to the founding fathers in our program of dedication at Zürich, and we stayed at the place where our fathers were martyred, we could not help but analyze the essential principles of the Mennonite church. This, I think, has had and will have a most wholesome influence and effect upon the church. All such phrases as "back to the Bible," "back to the Apostolic church," and now "back to the Anabaptist faith," will have a wholesome influence upon our growing and developing Mennonite church.

The association of Mennonites in a world meeting gave us a sense of world mission. We do have a task for the world. We do have a world mission. We do have a gospel for world acceptance. We do have a message that would redeem and deliver. If the truth which we have espoused could be accepted by the world it would remove the curse of sin, the curse of war and strife and would bring the redeeming grace of the prince of peace into our hearts.

5. Most Outstanding . . .

BY J. G. REMPEL

IT WAS my wish to visit this Mennonite World Conference, because I had been at the World Conference in Newton in 1948. At that time I concluded an article in *Mennonite Life* with the question: "Who will be at the next Mennonite World Conference?" Of course, I had no idea that I would be one of the delegates.

1.

I remember very distinctly that one of the questions at the Fourth Mennonite World Conference at Newton was: "Why are there no discussions on the questions that interest us?" The Dutch in particular were asking this question. The question must have been asked quite loudly for we all heard it on the grounds of the Bethel College Memorial Hall in North Newton. I thought our leaders were too fearful in that they did not provide for questions. But to-day I am happy to acknowledge that that was not the case. Every morning at Basel we had a discussion on all those problems in which we were interested. We were divided into four groups; I was in the second group, which usually spoke in three languages: German, English and French.

When the time came to hear and to approve the World Conference message, the representatives of all parties from all countries had an opportunity to express themselves. So here stood a man, there stood a man, a third, fourth, fifth. All were in favor of the resolution. It was a thrilling moment which I will not soon forget. The chairman of the resolutions committee also called upon me to express myself. I was not prepared because I had listened very carefully as to how the others had expressed themelves. In reality everyone who wished to speak had an opportunity to do so. But the decision was unanimous. We all sang the choral as suggested by the chairman of the committee: "O Power of Love!" We sang it, of course, in German: *Ich bete an die Macht der Liebe*.

2.

A great moment for me was the consecration of the place on the Limmat River in Zürich in Switzerland, where Felix Manz was drowned. He was the first martyr of the Mennonites, meeting his end in 1527. About two years earlier the Anabaptist movement had started in Zürich. Menno Simons first broke with the Catholic church in 1536. That is why we cannot call Menno Simons our church founder, though we call ourselves after Menno Simons—Mennonites.

We were a large group that gathered near the Limmat River in Zürich with the Zürich Lake in the background. That was on August 15, 1952. About four hundred men stood on the shores of the Limmat River. Dr. Blancke, a professor of Zürich University (besides being a notable theologian) acquainted us thoroughly with the whole procedure.

"There, on the other side of the river, is the Fish market, there was the jail where Felix Manz was led out! In a boat he was transferred against the current to this side. In this water Felix Manz was drowned, a martyr to his faith!"

It was rather cloudy. Swans swam on the river in spite of the commotion of our meeting. A prayer was held . . .

3.

Holland. We came over the twenty-mile dam that separates the Ijssel Lake from the ocean. It was very interesting. But I was looking ahead. How many times in Bible School I had taught: as soon as you have crossed the dam from east to west, you will find the two small towns· Witmarsum and Pingjum. And so it was. A Dutchman explained that Witmarsum had eight hundred inhabitants and Pingjum a population of four hundred. Such towns are considered very small in Europe. Together, these towns have one Mennonite pastor, a lady, and sixty-nine church members. In Witmarsum it was interesting to see the street "Menno-Simons-Straat." Here was the church, and here was the home of the pastor. Near Witmarsum on the site of a church associated with Menno Simons is the monument dedicated to his memory. We remained a long time near the Menno Simons monument and viewed it with great interest.

The three places: Witmarsum with its beautiful church with a painting of Menno Simons hanging behind the pulpit: Pingjum—a little hidden church, that could hardly be found because of its close resemblence to a common house; Menno Simons' monument, which stood at the crossing of two waterlanes—these were three things that interested me very much.

I gathered a multitude of impressions at the World Conference. I have spoken frequently, visited many places, conversed with many people, visited many lands—France, Switzerland, Germany, Holland, England—and many others. I have traveled by air, by train, and by water. I have taken the subways in London; I have driven through the plains of France, and over the mountains of Italy, Germany, and Switzerland. But if I should be asked about my most vivid impressions as a Canadian I would say: Nothing impressed me more than these three places so intimately associated with the early history of the Mennonites.

Christian Students Face the Iron Curtain

BY ERNA J. FAST

AST fall I stood at the border which divides Germany into two separate camps: East and West. There was a beautiful sunset in the western sky; med to be one of the most beautiful I had ever n Europe. As I stood at the barrier placed across ad and faced to the east, I suddenly realized that vas the Iron Curtain—a term which I had heard ven used many times, but which now for the first took on real meaning for me.

mediately in front and extending for about twenty vas a strip of plowed land which my companions dared not cross, we dared not even take one step his freshly dug up road and field. It really seemed n impenetrable border. The farmer living in a house by joined us. I asked him to whom those fields of and other ripe grain belonged on the other side. nswered that they were his; he had planted them, would be at the risk of his life if he tried to step s this strip to harvest them. "Either they will rot or olice will come and get them," he said.

hile we stood there a farmer on a cart pulled by se and oxen appeared a few yards beyond the strip f a field which had been hidden by trees. That was ghbor; he had been a neighbor to our friend for years but now by the decree of this barrier he have nothing to do with the man who stood beside ilently he rode off to the east—to a village whose h spire we could see among the trees. In that vil- lived relatives and other neighbors of the people now had joined the farmer on our side of the bar- but no one dared to take one step across this bar- for this was the Iron Curtain:

- where families are separated—if a mother is ill and even near death, the sons and daughters living on the other side cannot rush to her side;
- where even the sending or receiving of parcels and letters may become a subversive act against the state;
- where thousands have experienced a night of tense fear and silent suffering while stealthily inching their way across this border to freedom;
- where not only people belonging to one family or one nation are separated—for this Iron Curtain extends from the Baltic to the Korean shores of the Yellow Sea—but where the very concepts of such words as peace, freedom, justice, democracy have taken on completely different meanings.

Cross and Curtain

It is not easy to be a Christian student on the other side of that Iron Curtain today. It means all-out allegiance to Christ in the face of constant pressure of Communist propaganda through songs, slogans, radio programs, lectures, and the required political courses of study every student must take. It means an awareness of constant subjection to spies. Whether in small group conversations anywhere, at the weekly Bible study, or the regular worship services, the spies are always there. For very many it means a serious struggle and a decisive stand regarding the voluntary membership in the Christian student movement: the *Evangelische Studentengemeinde*. Since church membership in Germany and in most European countries is not a voluntary act as we expect it in America because of the state-church relationship in these countries, the active participation in a Christian student organization takes on much greater significance for these students. Till the end of last year the *Studentengemeinde* was allowed relative freedom so long as it limited its activities to regular worship services and weekly Bible study. But early this year pressure was increased and when I left Germany some of the most prominent pastors and leaders had been arrested and we do not know what will happen to them or what this may mean to the future witness of the *Studentengemeinde*.

And yet the Iron Curtain is a stark reality not only to the Christian students on the other side, but also to those in West Germany and in all West European countries. It is a tragedy which comes very close to their hearts. We in America with our wide open spaces cannot comprehend the sense of belonging together that is felt by Christian students of Scandinavia, England, Holland, Germany, France and other countries because of the proximity and the common issues they face as individuals and as national groups; this is especially true in the light of what the war and its aftermath has brought to them. This separation from their fellow-students, not only in East Germany but also from those of the Balkan and other East European countries, is felt very keenly and has become a great burden to them.

Post- or Un-Christian

Discerning leaders realize and point out that Europe grew up and expanded during past centuries on the basis of a civilization which was the product of Christian thinking and a Christian society. Today this Christian

thinking and social behavior cannot be taken for granted as the basis for their way of life. An outstanding French youth leader has expressed it in these words:

> "There is growing evidence for Christians in the Western world, and more particularly in Europe, that at best their countries are post-Christian, if not already substantially un-Christian."

Therefore, a Christian in Europe today belongs to a minority group. As I stated above, voluntary membership in any organizations and groups such as the Christian student movements is significant because of the fact that this implies allegiance to a cause which is definitely a minority cause, and can in no way be compared to the general church membership which is taken for granted almost everywhere.

Many European leaders feel that they today face the challenge of a new order which does not yet exist. They recognize that they can never return to the traditional Christian social order of the past, and they realize that the revolution brought on by the threat of Communism is a reality they cannot evade. Many see no answer other than to accept the lesser of two evils: Communism instead of chaos. Philippe Maury, the executive secretary of the World Student Christian Federation, has stated:

> "This may be the best explanation for the attitude taken by many Christians in West Europe, as well as in the countries under Soviet control: when they take a positive attitude toward Communism they do so not so much from iedological conviction or personal preference, but rather because they assume Communism to be for their countries the only real alternative to sheer chaos."

It is not an easy thing to know what position to take in the face of such a situation and such a challenge. This is especially true since in many cases the churches of these countries are not able to face the issues as they should, or are afraid of the implications which might be drawn from their statements or their action. Therefore these young people look for guidance elsewhere, and the Student Christian Movement is attempting to serve this need.

One temptation many young people face is that of escapism. They assume an attitude of passive resignation because they feel it is impossible to make the right choice anyway. This, of course, is an illusion; for every individual must make a choice. Not to make a choice is to make the worst choice of all.

Others face the temptation of identifying one particular political party or attitude which appeals to them the most with the Christian faith. In this case they all too easily excommunicate those other Christians who disagree with them politically, and serious misunderstandings and tensions result. This, of course, is false, too, for no political position of any kind can be made synonymous with the Christian faith and Gospel—not even our treasured democratic way of life! The church of Christ must remain open in the full sense of the word to all differing, even opposing, political points of view.

Then there are those who in the face of the seemingly insoluble problems and chaos of postwar Europe are inclined to rely on strength and decisions from outside. They recognize a growing consciousness of weakness and impotence in their European thinking and action, and they look to the White House or to the Kremlin; they expect a showdown between the forces of capitalism and Communism—and therein their answer.

Maybe it is hard for us to understand that it is not "natural" for these European Christians to see the answer to Communism in American capitalism or "The American Way of Life." First of all, they know and understand far too little about our concepts of democracy, and if they did, many of them still would not accept the American as the only and right answer. True, there is much in which they agree with us, but they refuse to accept and are critical of much that—either through the postwar occupation or through diplomatic and political channels—is offered to them or has been forced on them. They find it hard to accept the capitalistic idea as the answer to Communism because, as one expressed it, in it they see a practical materialism which puts its emphasis upon "success through making money with the promise that justice will result of its own accord from freedom without responsibility."

Unity in Christ

In the face of this situation and these temptations there is that minority group of clear-thinking, consecrated Christians who see that the answer to this tragedy of the Iron Curtain—from Berlin to Korea—is there and that it lies in the Person of Jesus Christ, in whom God came into the world of men to redeem them through His great love and mercy. It is a heartening and a promising thing to note the optimism and the vigor with which they face the issues and the task before them.

I believe that two of the factors which play a large role in this strength and vigor are the sense of freedom and unity they possess. Jesus said to the Jews who believed on Him: "If the Son makes you free, you will be free indeed." This freedom in Christ brings the Christian to the place where he is free from fear, free from self-interests, and free from any sense of self-righteousness. Then his supreme loyalty is to Christ alone, and the judgments and misinterpretations of the world do not disturb him. Then he can live in either the East or West orbit and with serenity and inner peace face any challenge that may come to him. One of the leaders of the Dutch SCM has stated his convictions regarding this sense of freedom in these words:

> ". . . the Christian knows no other authority than that of Jesus Christ. . . . The Christian can never be bound or bind himself to any system, method, or strategy, because he is bound only to Christ . . . That is the freedom of the Christian—a freedom that

(Continued on page 143)

n the way home from school in the old country.

EDWARD J. LINSCHEID
ARTIST-FARMER

BY JOAN GUYER

Pictures on the following pages are reproductions of art by Ed. J. Linscheid.

ISITORS to the Arlington Mennonite Church will see, against the distant wall, a painting of Jesus and the Samaritan woman at the well. They earn that members of this small congregation hold icture in more than ordinary esteem, for it was d by a member of their group, Edward J. Lin-, who died July 21, 1951, leaving many paintings memorial to his love of the beautiful.

dward Linscheid was born to Peter and Elizabeth r Linscheid on December 28, 1870, in Galicia, Aus-Peter Linscheid was the owner and operator of the e mill. Edward's formal education began in one of mall grammar schools of the village. He liked all udies, but none so well as the time for drawing. on became apparent that the boy loved to sketch draw. Every stray scrap of paper was soon filled his childish sketches. At home where paper was used for "important" matters he resorted to using the ns of newspapers for his sketching pad. As Edward in years his sketches grew in talent and his childish ngs developed into scenic landscapes. Edward's er admired his talent in art. She loved to watch the ransfer the beauty he saw onto paper. Such was he attitude of his father, though. Papa Linscheid uite made up his mind that Edward was to become downer and farmer, and if this fancy for painting nued it might interfere with his planned career. So rd was constantly discouraged in his art work by ther.

hen Edward was twelve the family decided to im-te to America. Letters from friends and relatives ly in the new country were so encouraging that the y sailed for the United States. On the voyage over on the long journey to Kansas that followed young ound many new things to draw. The family settled alstead, Kansas, and began to make a home in the ountry.

dward and his brothers and sisters went back to l—quite a different school from what they had n in Galicia! They now walked several miles across n prairie to a tiny frame schoolhouse. Their studies were only the basic ones, and they worked many long hours to master the quite confusing English language. To young Ed who loved beautiful things, and was used to the scenic hills and shady woods of Austria, these barren prairies of Kansas offered little.

During his school years Ed worked on a farm each summer. He would always take his paints with him wherever he went to work. The long summer evenings provided an excellent opportunity for him to practice. Since colorful scenery was scarce he now concentrated on portraits, flowers, and the beautiful prairie sunsets. After he finished his schooling he decided to go to college and take an art course, much to his father's disappointment. He chose Sterling College at Sterling, Kansas, since it was the closest college that offered a satisfactory art course. Edward's college career was short lived, for it was only a few weeks after he had begun college that his art teacher told him he would be much better off if he would quit college completely and attend some professional art school, since there was nothing she could teach him. This ended his college life. He then found a job working on the Chris Rupp farm near Moundridge, Kansas.

It was several months after he began working on the Rupp farm that Mr. Rupp introduced Ed to a family friend who was visiting the Rupps for a few days. The friend, Jacob Eager, had seen some of Ed's art work and was highly interested in his art career. The more Eager saw of the lad's work the more certain he became that Ed would someday be an outstanding artist. Consequently, a few days before Eager returned home to Chicago he told young Ed that if he ever felt that he was able, he should come to Chicago where he would help him in his art education. To Ed this was the opportunity of opportunities and so a few months later the eighteen-year old boy set out for Chicago with a few dollars in his pocket and the name of Jacob Eager on his tongue.

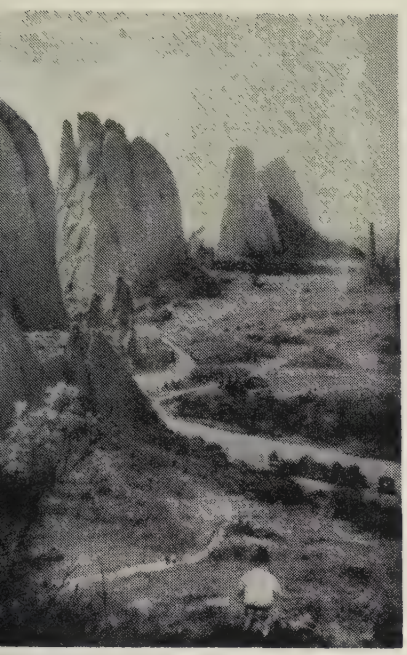
It was not until he had gotten off the train in Chicago that Ed realized he was in a serious situation. He had forgotten to find out where Eager lived! Neither did he know where the art school was, and he didn't have enough money to return home! With the situation what it was he found a room for the night and then decided to find a place to go to church since it was Sunday eve-

Belgian families leaving their homes during World War I. Pioneers cross desert and Rocky Mountains in westward t

ning. He asked a passerby where he could find a church and was told that there were church services being held in a Y.M.C.A. a few blocks away. He arrived a little late and took a seat about half way to the rear. The service was interesting, but Ed found it hard to concentrate on anything but his own foreboding situation. The minister evidently realized he had many foreigners and visitors to Chicago in his congregation so toward the close of the service he asked if there might be strangers in the audience who were having any difficulties or problems here in Chicago, and if so would they please stand and state their problems and perhaps someone could help them. The situation fit Ed perfectly, and it surely couldn't do any harm, so he arose and told his story. After he was seated again a man tapped him gently on the shoulder and told him a gentleman a couple rows back wanted him. As Edward turned around he saw Jacob Eager! Strangely enough this was the first time Eager had e gone to the temporary church services at the Y.M.C and this night he had gone only on a spur of the m ment's impulse.

With the aid of Eager, Edward became an prentice of the Imperial Portrait Company. He wo long and hard each day, but he loved his work. He l Chicago too. The big city hustle and bustle acted stimulant to the young quiet lad. It was all new and citing, and there was so very much to see and do. of this enthusiasm began to show in his paintings they constantly took on a better quality. His work exceptional and he rapidly advanced to head artist o entire Chicago art company. As the company grew size a need was felt for a branch office in St. Louis, souri. Thus in 1894, when the branch office was ope Edward was installed as manager.

Loss of home through fire lamented. While in Chicago Linscheid painted these jolly neighbors.



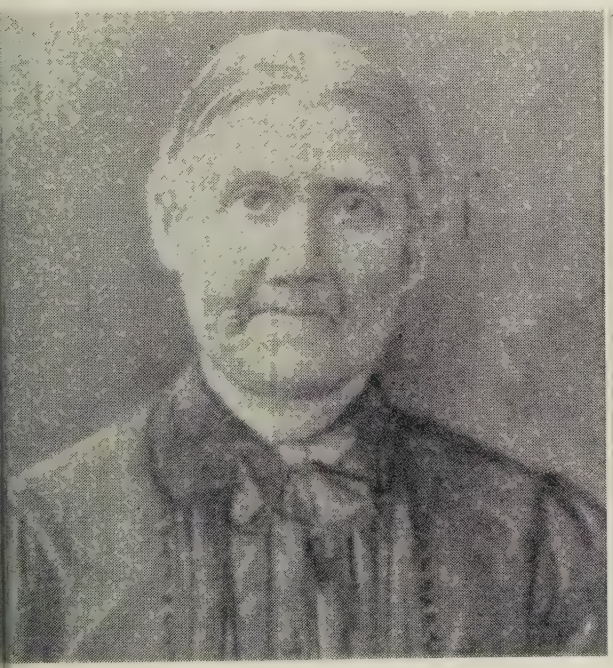
View in Garden of the Gods.

Fishermen in Low Countries.

With the position of manager Edward could now af-
l to take action on a long-time dream. Later that
r he married Emma K. Krehbiel, and bought a home
Midland, Missouri, a suburb of St. Louis at that time.
thin the next ten years four children were born to
ma and Edward. They were: Clara, Elizabeth, Her-
n, and Walter. Edward now took on the role of a
ily man and became a member of the Midland
ool board and eventually president of the school
rd. He also became quite active in church and com-
nity affairs. He became president of the Hazel Hill Improvement Association. Since there is no Mennonite church in St. Louis, the group would meet every Sunday evening for worship service. Edward became a leader in the project of the group to build a church. His art work had become widely known by now and his business was prospering. He was completely happy here in St. Louis with all his social, religious, and business gains, but this contentment was short lived.

It was soon after the birth of their youngest child, Walter, that Emma became seriously ill. The doctor advised Edward to return to Kansas for he felt the cli-

Pencil sketch showing mother of Ed. J. Linscheid. Mrs. Linscheid, nee K. Krehbiel, who died in comparative youth.



mate of Kansas would help Emma. So all the property was sold and the family returned to Kansas. Edward bought some farm land and built himself a home about a mile from the small town of Arlington. From this time on Edward's life changed completely. At first he tried establishing a small art studio in Arlington, but in the early days of Kansas there was little call for any fine art so he soon gave this up and limited his painting to a few classes which he taught. His art career was now abandoned and he took up the life of a farmer. All this effort must have seemed of little avail when Emma passed away within a year after they had left St. Louis.

This was the final blow to any hopes or dreams of an art career. With four young children to raise he could never hope to make sufficient money by his art work alone so he turned to farming completely. As his children grew older he had hopes that perhaps one of them would have the interest in art he had and make a career of it, succeeding where he felt he had failed. Clara and Walter showed some talent in their art work but nothing particularly promising.

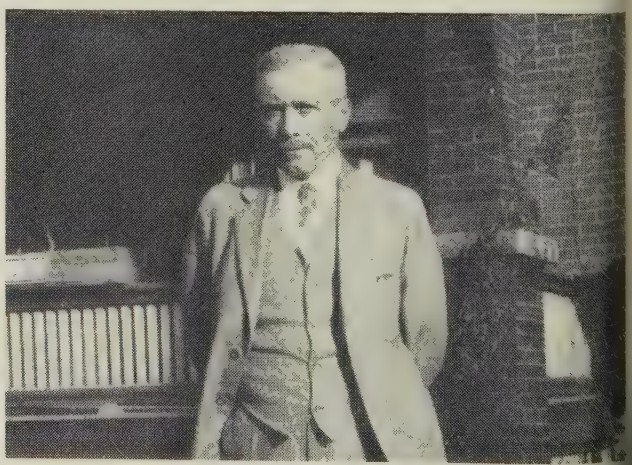
During the years that his sons and daughters were growing up Edward resumed his activities in social affairs of the town and church. At church he was superintendent, teacher, and board member. The small Mennonite church of Arlington was only about a mile from his home, which was convenient since it played a major role in the rest of Edward's life. Now for the first time Edward found time to read and study all the things he had wanted to in past years. He became interested in world affairs, various sciences, and other interests that aroused his curiosity. As his sons and daughters grew older he began to paint a little more. Now he painted only for his own enjoyment, for friends, the church, or some community project.

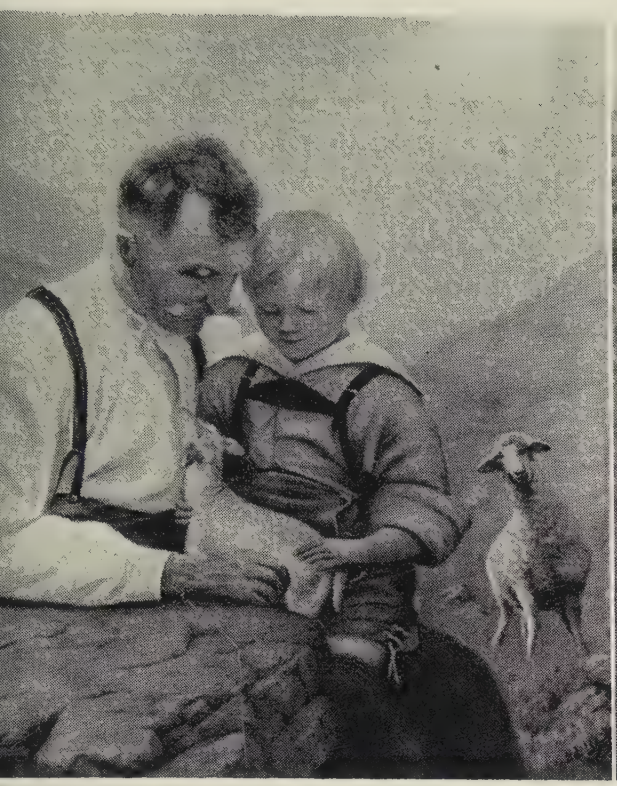
Clara, his oldest daughter, became a teacher. Elizabeth lived at home and later married Portel Guyer, making her home in Hutchinson. Herman married Geraldine Burns of Kansas City, Missouri, and they continued living in Kansas City. Walter, the youngest, married Betty Watt and they established their home in Newton. None of his children went into any line of work connected with art. After most of his children were married and gone, Edward began painting more in his leisure time. One winter when he was visiting in Beloit, Kansas, where Clara was teaching he suffered a very serious stroke which left the left side of his body partially paralized for some time, and forever numbed. This at first kept him entirely from painting; however, later his weakened condition made physical labor impossible and left him more time to devote to his art work.

The years of toil now began to take their toll on Edward. His small frame seemed shorter and his silverd hair thinner, but the large warm brown eyes ever held a sparkle. When he would paint, the steadiness of his gnarled, weather-worn hands betrayed any age his body showed. He still loved to walk through the fields, watch the sunset, and repair the house. The once-barren fields about the house now displayed trees and flowers of many kinds and colors. Somehow the house and trees with the Ninnescah River valley nearby, presented a plain and simple beauty, and Edward loved it. His eldest grandchild, Bob, and his daughter, Clara, now lived on the farm with him. His second grandchild was Walter's daughter, Berene, and I, the daughter of Elizabeth, was the last of the threesome.

My earliest recollections of my grandfather, Edward, are of the trips across the fields to see if the brown-eyed susans were in bloom yet, or trampling down to the garden with him to see if all the ripe fruit and vegetables tasted just as good as on the day before. Often in the evenings as I sat out on the porch with him he would tell many stories of his life, or perhaps if the stars were bright enough he would point out a few and one of the old Greek myths was sure to follow. As I grew older he became a partial teacher, for I was full of questions about endless topics and he always seemed to know the answers. Often as I would watch him paint or work, I

Mr. and Mrs. Edward J. Linscheid after their marriage, and the artist in his latter years.





"The Good Shepherd," according to Linscheid. The artist's granddaughter, Berene Linscheid.

ld marvel at the inexhaustable patience which he ied to every phase of his life. His was undoubtedly ch life for he loved and understood the basic pleas- of everyday living. His love and appreciation of ral beauty was always evident, but above all came love of God and humanity. He enjoyed relating his ious beliefs to his grandchildren, and some of those ussions shall no doubt remain with me for the rest ny life.

On July 14, 1951, Edward suffered his final stroke. eek later, on July 21, he passed away in St. Eliza- s Hospital in Hutchinson, Kansas. During his life- he had painted hundreds of pictures giving each a e. Appropriately enough the picture he completed a few days before his fatal stroke he called "Sunset." A fitting appreciation of Edward and his life are e verses by Kipling received by the family as a note ympathy at his death.

"WHEN EARTH'S LAST PICTURE IS PAINTED"

When earth's last picture is painted and the tubes are twisted and dried,
When the oldest colors have faded and the youngest critic has died,
We shall rest, and faith we shall need it—lie down for an aeon or two,
Till the master of all good workmen shall put us to work anew.

And only the master shall praise us, and only the master shall blame
And no one shall work for money, and no one shall work for fame,
But each for the joy of the working, and each in his seperate star
Shall draw the thing as he sees it, for the God of things as they are.

View along the Ninnescah near artist's home at Arlington. "Sunset," the last painting of the artist.

(Top) Peter and Settchen are putting in a good word for the refugees from Switzerland. (Top right) Open air stage with Mennonite refugees. (Bottom) Local representative and old Mennonite refugee leader (with cane).

An Open A

By A

LIVING or visiting in Europe a person has many opportunities to see operas and dramas of different natures. In the summer months many open air plays are presented. These are called *Freilichtspiele* and are a great attraction for people from near and far. Often old castle ruins or natural scenic settings are used as the background for these outdoor plays. These productions are very popular, especially in Germany, and are given once or twice a week. Local talent is mainly used in these performances.

Of such a nature was the play *Die Neue Heimat* or "The New Home." This play was written by Wilhelm Gruber, a Lutheran pastor living in Katzweiler in the Pfalz. To reach this natural amphitheater in a nearby wood one must climb a long winding path up a hill. There situated in a wooded vale is the setting for this play. Roughly hewn bleachers provide seating places for the audience. Natural woods, rocks, and paths form the background for the play. The whole atmosphere was very informal, with friendly conversation and good joking among the listeners predominating. Even a "hot dog" stand had a conspicious place on the scene. A local brass band furnished the music at the opening and during the intermissions.

The performance was introduced by three trumpeters on horseback. These set forth the theme of the play. Following this Peter and Settchen, a peasant couple in typical *Pfälzisch* dress and dialect, made their appearance. These two portrayed the life and thinking of the seventeenth century peasant: always grumbling under the oppression of the local lord, who refuses them opportunities of advancement. Yet under this grumbling they showed a spirit of kindness and sympathy to those who were in need. They also provided the humorous as well as the human interest in the development of the skit.

r: Die Neue Heimat

ıe time being asked the name of the village nearby, hen replied: *Des Dorf do unne heest Catzviller. Ich do her. Awer so sauer wie unser Essig bin ich nit.* village lying down below there is Katzweiler. I from there. But I am not as sour as our vinegar.) s these peasants went about their little tasks a group lgrims slowly appeared on the scene. They looked rn, tired and bowed down with grief. In sorrow they of their present lot:

Der Weg ist lang,
Das Herz schlägt bang,
Vor unsren Füssen lauert die Not.
Wo ist ein Ende,
Das unser Unglück wende,
Wann finden wir Heimat und Brot.

this singing the author, W. Gruber, very realistic- portrays the inner struggles of the Swiss Mennonite ees who were forced to leave their homeland. Brave- ey set out to find another. For six months they had ered from place to place. Now tired, foot-sore, hun- nd discouraged they paused to rest. Many questions in their minds as they try to find God's plan for in these wanderings. Why could they not find sym- and understanding among so-called Christian peo- Why did they feel so deserted without homes and ls?

eeting Peter and Settchen they begin to converse them and these simple folk give them new courage lling of an estate near there which had been deserted the Thirty Year's War. It was in a very neglected but with some labor this could be so repaired that uld provide homes for all of them. A new hope was d in the hearts of these neglected people, only to warted by cruel and enterprising administrators who

(Continued on page 143)

(Top left) Local talent on horseback and afoot on way to present play. (Top) Settchen argues with lord of the estate. (Below) Lady tries to interest lord in Swiss refugees. Note authentic costuming, including wig of the lord.

Sonnenberg Mennonite Church at Jeanghisboden in the Jura Mountains, Switzerland, where Swiss German-speaking M
connection with the Mennonite World Conference, 1952. (Right) A typical ru

(Oben) Sonnenberg Mennonitenkirche in den Jurabergen. (Mitte, oben) Gäste der Weltkonferenz in Zürich, 1952. (Unten) MCC-Kinderheim in Bad Dürkheim, Pfalz.

From My

PHOTOGRA

MCC sponsored Children's Home at Bad Dürkheim, Palatinate, South Germany. (Center) Mennonite World Conference gu
the w

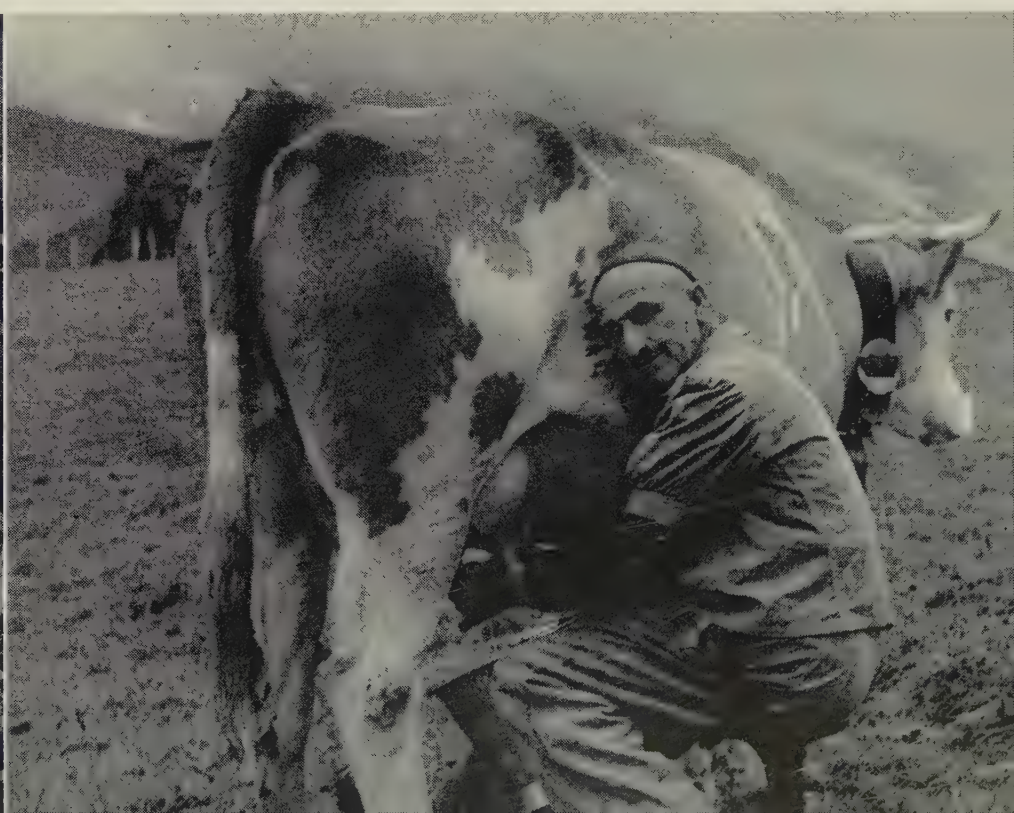
ench-speaking environment for some three centuries. (Center) Memorial services at the Grebel home in Zürich in iss Mennonites farm areas such as Emmenthal and the Jura Mountains

(Oben und unten) Kühe in den schweizer Bergen, wie man sie bei den Mennoniten im Emmenthal und im Jura sieht. (Mitte, unten) Batzenhof bei Thomashof, Baden.

AN ALBUM

BECKER

atzenhof near Thomashof, South Germany. (Right) Milking in the Swiss Alps, one of the preliminary steps in producing se.



Schloss bei Kaub am Rhein. (Mitte) MCC-Zentrale in Frankfurt a.M., Deutschland.

View of Rhine and castle near Kaub, from a Rhine boat. Mennonite Central Committee Center in Frankfurt a.M. from

Famous Lorelei Rock on Rhine. Most of the rocky shores of the Rhine River are suitable for vineyards. Coblenz ruins, typic

Der viel besungene Loreleyfelsen am Rhein, der auch heute noch eine grosse Anziehungskraft besitzt.

echts) Jacob T. Friesen, MCC-Direktor in Franfurt, und Paul und Trudel Schowalter, Weierhof, Pfaz.

Germany. Jake T. Friesen, MCC director at Frankfurt and Rev. and Mrs. Paul Schowalter, Weierhof, Germany.

commemorate the Mennonites who have lost their lives in Russian occupied territory, located on Weierhof cemetery.

am Rhein und Denkmal auf Weierhof Friedhof zur Erinnerung an die im Osten ums Leben gekommenen Mennoniten.

Neue Mennonitenkirche in Krefeld. Von hier kamen die ersten Mennoniten nach Amerika (Germantown).
New Krefeld Mennonite Church surrounded by ruins. Germantown Mennonites came from Krefeld, Germany.

Typical Frisian farm located near the Menno Simons Monument at Witmarsum, Friesland, The Netherlands.
Typisches Bauernhaus im niederländischen Friesland in der Nähe von Witmarsum, dem Geburtsort von Menno Simons

Vertreter der holländischen Missionsbehörde, der indonesischen Mennoniten und des MCC in Amsterdam.
of Dutch Mission Board, Kuitse, missionary candidate, Tan King Yen and Djodjodihardjo of Indonesia and Irvin Horst.

rl food vender's cart in Amsterdam. After cart has been parked and awning is unrolled, the sale of foods can begin.
n typisches Bild aus einer Stadt in den Niederlanden. Auf der Strasse kauft man Heringe, Sahne, Blumen usw.

Plates in Blue Delft

Plates in Blue Delft are popular in Holland. The plate with the little old fashioned church (left, top) was produced by the Workum church to raise funds to repair their church building, which is over 300 years old (left, center). The church illustrated on the plate stood in Witmarsum and according to tradition, Menno Simons preached there. The plate with the text (top) symbolizes Mennonite belief in baptism upon confession of faith and that a faith must be substantiated in deeds. The plate (left) with the "Mennonite Central Committee" symbol is evidence that Americans do, if they live long enough abroad, become interested in the hobby of collecting souvenir plates. During the World Conference in Holland in 1936, the little Menno Simons souvenir plate (above) was sold commemorating his conversion in 1536.

The photograph (left, center) of the town Workum shows the Mennonite church from the air, which is in need of repairs. The editor of *Mennonite Life* had the opportunity of speaking in the church. Anyone interested in securing the (top, left) plate with the Witmarsum church and by doing so aiding the congregation to preserve its old venerated church can order the plate. Better yet, order some for your friends and relatives at the same time. Do so by sending $1.25 for each plate to Rev. R. Hoffman, A 114 f, Workum, Friesland, The Netherlands.

office and dwelling place of the J. G. Wiebe family. The latter was established in the early days and patterned after the buildings in the old country. It is still being used by the descendants.

THE J. G. WIEBE LUMBER COMPANY

BY MRS. OSCAR WIEBE

1876, together with a group of West-Prussian Mennonites, John Gerhardt Wiebe came to America, making a first stop at Mt. Pleasant, Iowa. Gerhardt, e was called by his family and freinds, was interested tting into business in the Middle West. He had been usinessman in Danzig, a member of the *Börse,* or d of Trade. He had left Danzig and a good business he sake of his family and for the assurance of free- from military service.

Iis wife was Lisette Penner, daughter of Andreas ier. They had six children: Henry, Jacob, Mary (Mrs. y Wiebe), Helen (Mrs. John H. Penner), Katharine, Anna. All of them have passed away except Mrs. H. Penner, who now lives in Newton, Kansas.

ohn Gerhardt Wiebe chose Beatrice, Nebraska, as a business site and started a lumber yard there in pring of 1877. The Burlington Railroad was interest- n settling Mennonites in the Beatrice vicinity, and made a contract with J. G. Wiebe to deliver his er without freight charge to Beatrice if he would to none but Mennonites. Gerhardt tried to abide by contract; but it became very hard for him to turn y non-Mennonite customers, so after two years he doned the contract.

Ie established the yard at its present location on d and Scott streets in Beatrice. The first buildings ed were a lumber shed and a large brick dwelling e for his family. One room of the house also served n office in the early years.

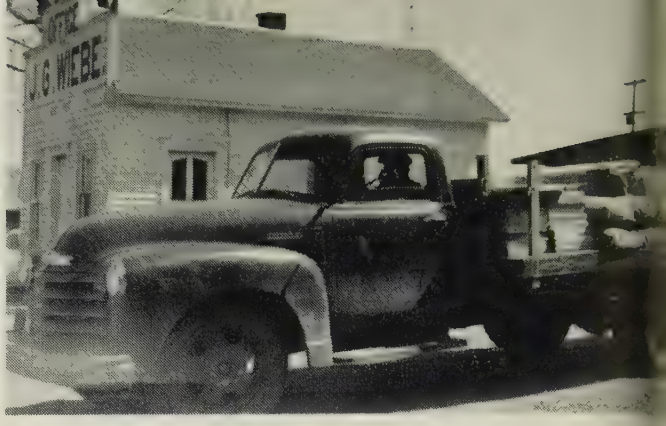
he J. G. Wiebe home, surrounded by an attractive and garden, was well known for its generous hos- ity in the early days of Beatrice. New settlers who to Beatrice were received at Wiebe's and often d several weeks until they found work or a place to Whenever a good customer came to the yard, J. G. e would invite him to the house for coffee or even er if that were the time of the day. In the summer, forenoon and afternoon coffee as well as other meals were often enjoyed outside at the garden table.

The Mennonite church was four miles out in the country, and on Sundays J. G. Wiebe drove out on a farm wagon picking up all who cared to go to church from town. This wagon was never used to haul lumber; it was always kept attractive and neat.

Operating a lumber yard in the early days was not without problems and hardships. Once Gerhardt was about ready to quit, but some Mennonite settlers helped him out financially, enabling him to continue in business. Later he returned the favor by helping several Mennonites to save their farms. At another time, when business had been especially slow, Gerhardt did not know whether he should quit or not. He went to the lumber shed and prayed for guidance. When he arose from his knees, he heard the rattling of a farm wagon driving into the yard—there were five wagons! The farmer jumped from his wagon and called, "Mr. Wiebe, I want to build a barn. Load up the lumber!" Gerhardt decided to stay in business!

In the early days, deliveries were made in town on flat lumber wagons. Farmers usually made their own deliveries with their teams and wagons. Some came as far as twenty-five miles to get lumber from Wiebe's, a two days' journey. When business was at its best, they loaded as many as forty-six wagons of lumber a day.

In 1880 J. G. Wiebe took William Hamm as helper, and later he became his partner in business. William Hamm was active in the yard until his death in 1924. J. G. Wiebe passed away in 1911, and his son Henry took his place in the business. In 1917 his wife Lisette passed away, leaving Henry and Anna to live in the old Wiebe home. In 1926 Henry hired Ernest Wiebe; when Henry passed away in 1929, Ernest became manager. (Ernest Wiebe was no relative of the J. G. Wiebe family).



In the early days, farmers would haul their lumber on wagons. Today trucks deliver to any part of the community.

After the death of Anna in 1945, the lumber yard passed into the hands of Mary's children (Mrs. Henry Wiebe). Oscar Wiebe, Mary's youngest son, had helped in the business since the death of his Uncle Henry. When in 1945 Ernest went into business for himself, Oscar became manager, and with his brothers and sisters has operated the yard to this day. Both, William Hamm and Ernest Wiebe, played an important part in making the business a success over the years.

The J. G. Wiebe Lumber Yard has not changed or enlarged a great deal through the years, but it still serves the community, and especially the farming community, with modern building materials.

J. G. Wiebe founded the business on a deep faith in God and according to Christian principles, and his son and grandsons have sought to carry it on in the same manner.

THE YOUNG PEOPLE'S UNION

BY GRACE MILLER NEUFELD

ANYONE acquainted with the work of the Young People's Union of the General Conference Mennonite Church today, must marvel at the progress this young organization of ten years has made. Interest in youth work of the General Conference Mennonite Church was first evidenced at the conference session in 1917. Nothing was done there, but for the 1920 session of the conference, a young people's program was planned. The Conference showed a definite interest in youth work as such. An executive committee, called the Sunday school and Young People's Committee, was elected. C. E. Krehbiel was chairman, P. R. Schroeder, secretary, and Anna Stauffer, member.

Beginning

At the conference at Freeman, South Dakota, in 1923, two young people's programs were given, one on the Sunday school and the other on the Christian Endeavor. So many people attended these programs that both of them had to be given twice. The main speakers were A. J. Neuenschwander, J. J. Plenert, Paul Wenger, and J. H. Langenwalter. Neuenschwander especially encouraged organized activity, so it was decided to again elect a committee of three, to be called "The Sunday School and Christian Endeavor Committee of the General Conference." C. E. Krehbiel was reelected chairman, and J. M. Regier and Anna Stauffer were elected as the two other members. Their first duty was to fill a page of *The Mennonite* every week. The first page came out in the November 22, 1923 issue, and was called "The Sower."

In 1926, at the General Conference session in Berne a change of election policy was decided upon. Instead of electing three members at the conference session, each one of the six districts was to elect one member, and these six would constitute the committee. The new name was "Young People's Committee." Its work was defined as furnishing two youth pages in *The Mennonite* and arranging the General Conference youth program.

By 1933, the committee realized the need for a more formal organization. The secretary reported that in the four previous years, the committee had not met and very little had been done. Beginning with 1933, meetings were arranged and minutes were kept. D. D. Eitzen from the Pacific District was president, and Mary Borneman from the Eastern District was secretary. The main emphasis at the 1933 business session seemed to be on retreats. Also, the committee was given the power to secure a part-time field secretary. A. J. Neuenschwander was chosen. His work was to visit the churches to present Mennonite retreats, Mennonite principles, and the need of support for *The Mennonite*. A year later, Neuenschwander reported that he had visited almost all the churches in the Middle, Western, and Eastern districts.

at there was an interest in youth work. Forty-five
ed prayer cards had been printed and distributed.
outlined the work of the Young People's Commit-
follows:
It ought to be a guiding spirit.
It should formulate a society standard for local
zations.
It should help in retreat work.
It provides material for the young people's de-
ent of the church paper.
It plans the General Conference youth program
he General Conference retreat.
euenschwander resigned in 1934, and about a year
H. A. Fast became the traveling secretary. The first
al Conference retreat was held in August, 1935, at
Oaks, California. It seemed this opened the eyes
ny young people. At the conference, it was decided
a constitution should be drawn up for the Young
e's Committee. In 1938, at the conference session
skatoon, the proposed constitution was presented,
t was rejected. Probably the main reason for its
ion was that it was too long. Olin Krehbiel was
d president, and J. H. Langenwalter was appointed
elor from the Board of Education. Though the
nittee was not sponsoring a specific project, it en-
ged certain projects.
1941, the present Young People's Union came into
. The constitution of the Young People's Union of
General Conference Mennonite Church was adopted
ne union session held at Souderton, Pennsylvania,
ugust. The purpose of the Union is to realize "A
d Mennonite Youth in Christ." It is an auxiliary
e General Conference Mennonite Church. All young
e's societies that belong to the district or to the
al Conference automatically become members of
.P.U. Each society has one vote per thirty members.
is a Union Board, now called a council, composed
president, vice president, secretary-treasurer, coun-
from the Board of Education, and a representative
each district. The council has been enlarged to in-
two representatives from each district instead of
and a representative from each General Conference
e. The executive committee consists of the presi-
vice president, and secretary-treasurer. The presi-
and vice president are elected for a term of six
their terms expiring alternately. They are not eligi-
or reelection. The secretary-treasurer is elected for
n of three years, and is eligible for re-election.

Leadership

ne Young People's Union has had three presidents:
Claassen, Elmer Ediger, who was elected to fill
sen's term upon his resignation in 1945, and Ken-
Bauman, who is serving at the present time. The
presidents were Verney Unruh, and Henry Funk.
ecretary-treasurers have been Ruth Ewert, Myrtle
er, and Grace Miller. The advisors, whose counsel-
as been of immeasurable worth, have been Ronald
von Riesen and Erland Waltner. Esko Loewen was appointed editor of the "Youth Section" of *The Mennonite* in 1945 upon the resignation of Reynold Weinbrenner, and is still serving in that capacity.

Since 1950, the Y.P.U. has also had three area chairmen. Those who have served are as follows: Myrtle Wasser Amstutz as Christian fellowship secretary, replaced by Gordon Dyck; Verney Unruh as Christian faith and life chairman, with Harris Waltner serving now; and David Schroeder as the Christian service chairman, with Leola Schultz serving now.

The Young People's Union Council was officially organized in February, 1946. Through these meetings of the executive committee, district representatives, and college representatives, many new opportunities have been revealed. The council meets once a year. Its work is to plan the yearly budget, discuss local and district problems, and especially to co-ordinate the local, district, and national youth organizations. There are many others who have taken a real interest in the work of the Young People's Union, and have helped in its development.

Projects

Projects were started at first as a means of uniting the young people. The first ones were mission projects. The Young People's Committee helped support certain ones, but they did not underwrite the full support of any. The prayer calendars were probably the first independent project. These calendars listed all the General Conference missionaries, and cited different areas of conference work for prayer each day of the month. They were first distributed in 1941. In 1944, eighty-five hundred were distributed. The prayer calendar now is a regular wall calendar with a special emphasis for each month. The emphasis has been broadened so that now all areas of church work are being remembered in prayer rather than just missions. A variety of colors and pictures are now used in the composition of the calendar. The prayer calendar has done much in making the young people conscious of the existence of the Young People's Union.

At the first Y.P.U. Council meeting, a Missionary Education Fund was created. Ernst Harder was officially sponsored, though he had previously been supported by the Y. P. U. already. Jacob Friesen, another student from Paraguay, was chosen as the other young person to be sponsored. The purpose of the Missionary Education Fund is to bring deserving young Christians from our conference mission and relief fields to this country to be given a Christian education in our schools. It is expected that these young people will return to their home country to serve their own people upon completion of their educatin. The work done in this area has been very significant. Lydia Santos and Francisca Santos from Puerto Rico, were supported while they attended Bethel. Iris Melecio, also from Puerto Rico, was supported while attending Bluffton. The three girls have returned, and are putting their training to good use among the native Puerto Ricans.

Jacob Friesen is back in Paraguay getting ready for medical school after being in America six years. In January, 1952, Jacob Duerksen with his wife and baby arrived to study at Canadian Mennonite Bible College in Winnipeg. The students have benefitted from the Y.P.U. support, but our colleges and communities have also gained much from them. They have strengthened the bonds of Christian brotherhood with South America and Puerto Rico.

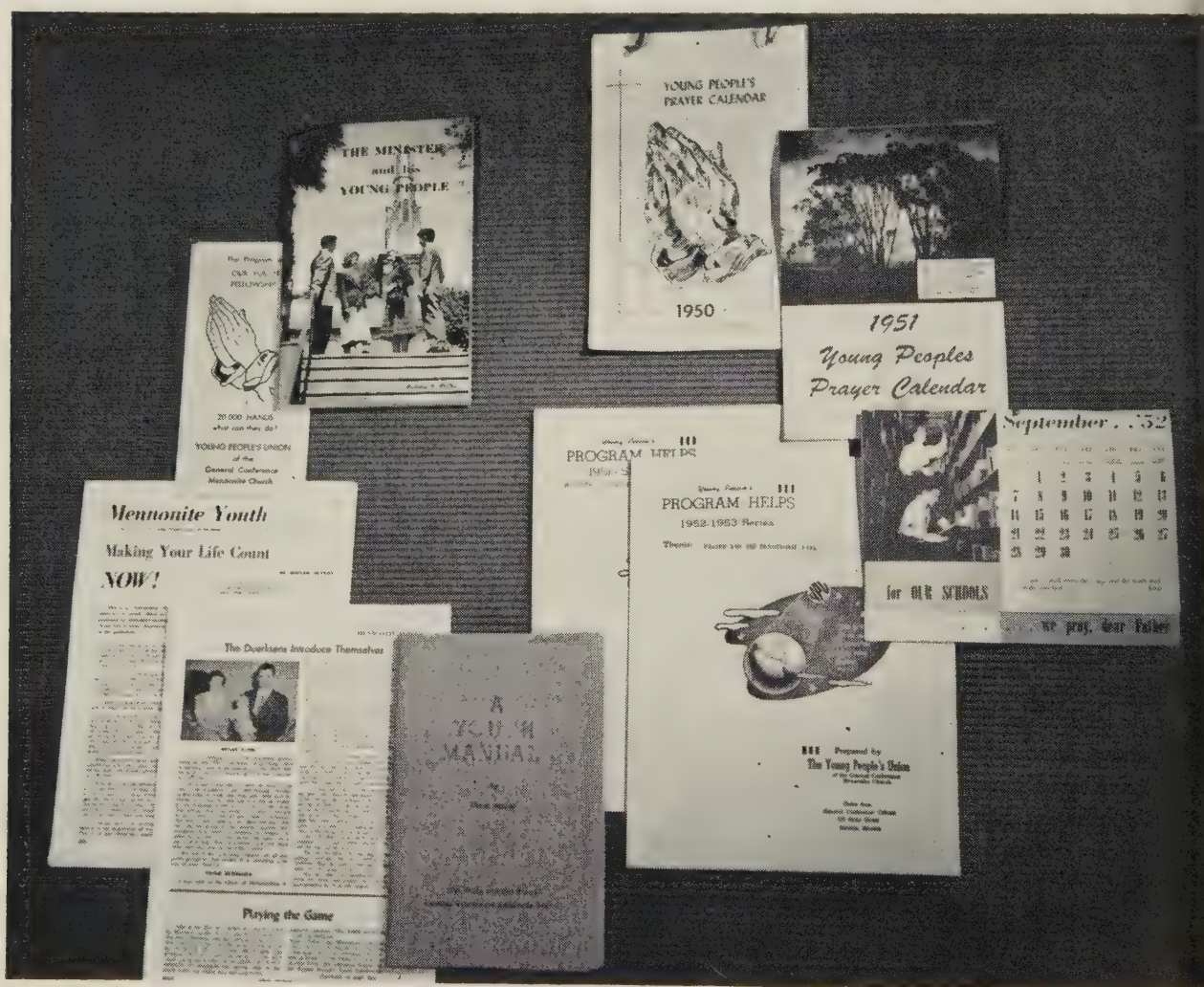
In 1946, the council revealed its desire for program materials. The young people began work on this in cooperation with the Board of Education and the Curriculum Committee. At first materials were just compiled and collected by different people and sent to the churches in a packet. By 1949 the publishing of program materials was begun. Now a fairly large share of the budget is spent for program helps. The work of arranging topics and finding people to work out the topics has been turned over to the three area chairmen. Issues of program materials are printed quarterly, each of which contains suggestions for four to six complete

Y.P.U. officers, 1952. (Front row, left to right) David Schroe
Leola Schultz, Grace Miller, Harris Waltner, Henry Fu
(Rear) Kenneth Bauman, Gordon Dyck, and Esko Loew

youth programs. The mailing list now stands at appr
imately four hundred.

The oldest publication is the "Youth Section" of
Mennonite, usually consisting of four pages. It has
ried informative, devotional, and suggestive articles,
ports, a "Youth Clinic," where the problems of yo
and youth societies were discussed, and other artic
One page is devoted to college and seminary news.

Publications, projects, and activities of the Young People's Union.



carries a "*Jugendseite*" for the Canadian young

e *Youth Manual*, prepared by Elmer Ediger, will dy for distribution during this year. It is a guid- and suggestion manual for the local total youth m, and emphasizes a balanced program.

her projects the Y.P.U. has helped support include tary service, correspondence between Mennonite people of all countries, putting a floor into a Co- an mission dormitory, and supporting Colombia er service workers. One more project should be oned: that of retreats and workshops. As stated, rst General Conference retreat was held in Cali- in 1935. The next one, twelve years later, was at Camp Mack, Indiana, after the 1947 General rence session. About seventy-five young people were t. In 1950, instead of having a retreat, a workshop eld at St. Peter, Minnesota. The main objective was to discuss, evaluate, and correct the *Youth al*. The program followed the pattern suggested cal youth groups. It attempted to put into practice ples advocated in the manual. Another two-day hop was held in Winnipeg in November, 1951, to the council meeting and in Newton in 1952. of the districts are holding their own workshops. will be held in Oregon prior to the General Con- e in August (1953).

here has been a steady increase in the amount of y the Y.P.U. has handled. From $436 received in ree-year period of 1932-35, the receipts have jump- an estimated $13,000 in the three-year period of 53. The greatest expense at the present is in the of printing, which includes *Prayer Calendars, Pro- Helps*, the "Youth Section," and the *Youth Manual*.

Faith, Fellowship, Service

hen the young people's organization began, its work ot clearly defined. About all it could do was show st in the Sunday school and the Christian En- r. Eventually the young people started projects, or a time the emphasis was on mission projects. ime later, the leaders realized there were other of need also. Work began on *Program Helps*, on tary service projects, and others. Young people oing a large variety of things in the church, but lo not always correlate these activities. Their choir has little relation to the Sunday school. The Sun- chool has no relation to the young people's meeting nday evening. The Y.P.U. is trying to help young see that with good organization, their total work be more effective. The main concern now is with cal youth organizations, or fellowships, because rength of the union depends on their strength. It that reason that the *Youth Manual* is being put orkshops are being organized, and a balanced pro- through *Program Helps* is being emphasized. The or an effective program suggests a balance in the three areas of Christian faith and life, Christian fellowship, and Christian service. All of youth's church activities fall under one of these catagories. Christian faith and life include worship, Bible study, Mennonite history, discussions or programs on doctrine, leadership, vocations, dedication, etc. Christian fellowship includes socials, programs or informal discussions on boy-girl relations, other races, fellowship with other churches, crafts classes, etc. Christian service includes visitation, stewardship, mission studies, projects, social problems studies, relief etc. The Y.P.U. is working to help the youth fellowships promote activity in all three areas by educating them to the need of such a program, and by offering suggestions and materials in whatever way possible. A vital, effective, alive youth program in the local church will result in a greater unity in the conference and more effective Christian living.

Problems

With a desire and striving for progress, there are always problems. The Y.P.U. also has its problems. Local organizations as a whole are still weak. There are still many churches which do not have a separate youth organization of any kind. Many others have only Sunday meetings, some meeting no more than once a month. Workshops are helping this a great deal, and visitation of churches, retreats, and conferences by the executive committee are also doing much to solve the problem.

There is a lack of leadership because there is so little opportunity for leadership training. We have not sufficiently used the leaders we have in our colleges. Y.P.U. has very little connection with our colleges, and yet there is where our young people and our leaders are found. College young people are temporarily severed from the home church, and too many feel no direct church responsibility. When they get out of college, they are not ready to enter into church activities without a period of readjustment and becoming acquainted with its program.

Another problem is that of defining the work of the three area chairmen. Because these offices are newly created it is quite natural that there is some confusion regarding their duties. Time will reveal more opportunities in this area.

Mention should also be made of the Y.P.U.—Voluntary Service relationship. Though V. S. concerns the young people, we actually have no connection with it. We have asked the V. S. director to sit in on our executive meetings, and this will bring us somewhat closer together. Finances also cause some concern every year. Basically, most of the problems would be solved if there were an adequate Y.P.U. educational program.

As we look back, we cannot help but thank God for His marvelous guidance in the youth work of our conference. We are confident that this is God's work, and as such, it cannot fail. With this assurance, we are ever striving to move ahead in our work in the Young People's Union.

INMAN BETHEL MENNONITE CHURCH

BY PETER T. NEUFELD

Peter T. Neufeld, present elder, and wife.

THE Bethel Mennonite Church of Inman, Kansas, was organized in January, 1875, by immigrants who had arrived the preceding year from Russia. They came from some twenty different Molotschna villages: Fischau, Fürstenwerder, Klippenfeld, etc., crossing the Atlantic on the *Teutonia* and the *Cimbria*. The church files contain thirty-six church letters from seven different churches in Russia. The Heinrich Toews family, for example, left their home in Klippenfeld, Molotschna, South Russia, on July 24, for Hamburg, Germany. Here they had to wait until the middle of August for passage on the *Teutonia*. During this time a daughter was born to them. They reached New York on September 3 going by rail to Topeka, Kansas, where they spent several weeks. From here they went to Hutchinson to look at some land which was available. Finally, on October 13 they moved onto the land which they had selected and purchased, four miles south and three miles east of the present site of Inman. Here they lived to an old age.

Early Years

The church was organized by those immigrants who settled in the community south of the present site of Inman. In their group was a minister, Jacob Klassen, from Sparau, who had been elected as minister by the Pordenau Mennonite Church in 1867. There were thirty-five charter members and a constituency of ninety. Common family names were Ediger, Klassen, Friesen, Neufeld, Pauls, Toews, etc. Meetings were held in private homes and in schools. A school house which was commonly used was located four miles south and one-half west of Inman, between the farms of Jacob and Isaac Klassen. During the year another minister was added to the group through the immigration of Abraham Wiens from Kleefeld, of the Margenau Mennonite Church, Molotschna. On November 11, 1875, Heinrich Toews was also elected as minister. Elder Isaac Peters of Henderson, Nebraska, performed the ordination. A fourth minister was added to the group through the immigration of Gerhard Ensz from Fischau, of the Lichtenau Mennonite Church, Molotschna.

Heinrich Toews, early elder, and wife.

On November 20, 1876, Jacob Klassen was elected to serve as elder, being ordained September 23, 1877 by Jacob Buller of the Alexanderwohl Mennonite Church. The latter also served the church at baptismal services in 1876. Klassen served as elder until April 6, 1879, when he left and became a member and elder of the Zoar Krimmer Mennonite Brethren Church, which had been started in the meantime. Quite a few other members also left the church at this time. However, through immigration and baptism more were added so that the membership at the close of 1880 was 188. At that time there was a constituency of 416.

To succeed Elder Jacob Klassen, Heinrich Toews was elected on September 22, 1879. On December 7 of the same year he was ordained by Leonhard Sudermann of Newton. The following Sunday Toews baptized eighteen persons in a service which had been delayed because of the absence of an elder. In 1879, Isaac Klassen was elected as the first deacon and on March 23, 1881, Abraham Isaac and Martin Doerksen were elected as ministers. They were ordained April 19. In 1884, Abraham Isaac became a member of the KMB Church and in 1885, Gerhard Ensz, Isaac Klassen and others became members of the Church of God in Christ (Mennonite). Another minister, Abraham Wiens, left the church with others in 1888, and under the leadership of Elder Isaac Peters of Henderson, Nebraska, organized the Ebenezer

Bethel Mennonite Church building, (now private residence) taken in pioneer days with some members of church.

onite Church, located three miles south and one-
n west of Inman. Because of these various divisions,
nembership was reduced to 86, according to a report
91. Why the above divisions occured is not reported.
fact that the church did not come as a unit from
oe made, many adjustments necessary, a difficult
r then as now. It became an easy matter for lead-
f other branches of Mennonites to come into the
nunity and to take advantage of this situation.

Church Buildings and Ministers

1880, the first church building was erected. It was
of sun-dried sod bricks and was located two and
alf miles south of Inman. Here the first services
held on May 23; the following Sunday fifteen per-
were baptized. Among traditional observances the
ecorded *Erntefest* was held October 3, 1881. Choir
ce with Jacob Wiens as leader is mentioned for the
time in 1896. Elder Toews seems to have partici-
each Sunday in an opening and a closing service.
ebruary 7, 1893, Heinrich Wiens was elected as
ter and Abraham Esau as deacon. The former left
nurch in 1897 to join the Church of God in Christ
nonite); the latter served until he died in 1916.
Kroeker was elected minister March 7, 1894, be-
ng his service a few years later with Solomon Edi-
ger who was elected on February 10, 1898; both were ordained May 23, 1909. The latter left the church in 1909 and moved to Oregon. Martin Doerksen who had served since 1881, died in 1896.

In 1897, two acres of land were purchased one and one-half miles south of Inman, and a new church building erected. Services were held here for the first time on June 6. Visiting ministers for the occasion were Bernhard Buhler of the Hebron Mennonite Church and Peter Heidebrecht and Abraham Ratzlaff of the Hoffnungsau Mennonite Church. Sunday school was begun in 1898

Klaas Kroeker, former elder, and wife.

Second Inman Bethel Mennonite Church, destroyed by lightning.

with one children's class and Gerhard Harder as teacher. This building was used until October 8, 1928, when it was struck by lightning and burned. The new building was dedicated September 8, 1929.

In 1908, Jacob Pauls, a minister, was received into the church, coming from the group which had previously left the church with Abraham Wiens in 1888. That congregation was dissolved and the larger number of members again joined the Bethel Mennonite Church. In 1908 a Christian Endeavor Society was begun with B. A. Wiens, H. T. Neufeld, and others as leaders. B. A. Wiens and A. P. Neufeld were elected as ministers on February 21, 1910, and ordained on November 27. In 1914, B. A. Wiens moved to Meade and helped in the organization of the Nebo Mennonite Church there. A. P. Neufeld died in 1933. Jacob Pauls is still living, being the oldest member. However, he retired from the ministry soon after being received back into the church.

Klaas Kroeker was elected as elder February 10, 1911, and was ordained September 22, 1912. This terminated the work of Heinrich Toews after serving as minister for thirty-seven years and elder for thirty-three. During this time he baptized 206 persons and ordained seven ministers. He continued to preach occasionally until he died January 17, 1922, at the age of eighty-three years.

Missions and Education

During the early years there was a fear that education might turn young people from their faith. Through various influences however, Heinrich T. Neufeld enrolled as a student at Bethel Academy in 1906. After some years of preparation and teaching, he and Mrs. Neufeld (Anna Harder) were ordained as the first missionaries of the church on January 8, 1913. They were to serve among the American Indians, on the General Conference fields. The ordination service was perhaps the beginning of an annual mission festival, now held regularly each fall. Through the years this mission spirit has grown and many others have gone out as workers. Going to the India mission field were the John Thiessens in 1921, Eva Pauls in 1937, and the Arthur Thiessens in 1952. The call from Afric was answered by the Frank J. Enns' who left in 192 the Henry A. Toews' who began their service in 193 and the G. B. Neufelds who were ordained in 194 Among those entering the home mission field were Joh T. Neufeld who served in Chicago and the Elmer Ens who in 1952 began serving a church in Arkansas.

Since World War I several ministerial elections hav been held to fill the vacancies in the spiritual leadership John J. Pauls was elected deacon and Peter T. Neufe as minister on February 27, 1919. Both were ordaine October 10, 1920. The former moved to Texas in 192 and helped organize the Bethel Mennonite Church, a Waka, Texas. At the election held February 17, 192 H. J. Pauls was chosen as deacon and Dietrich Friese as minister. The latter and Jacob H. Ediger, who wa elected in the spring of 1930 were both ordained Octobe 8, 1933. Since Klaas Kroeker was no longer able to serv as elder, Peter T. Neufeld was elected to succeed him being ordained October 18, 1936. While Klaas Kroeke continued to preach occasionally, his work as elder wa terminated after having served twenty-four years as elde and thirty-eight years as minister. During this time h baptized 153 persons and ordained three ministers. H died May 21, 1942 at the age of 82. Since that time the have been two elections for deacons: Jacob Pauls an A. W. Wiens in 1940 and G. E. Kroeker and John F Neufeld in 1948.

Channels of Service

During World War I seven young men were calle to serve their country of whom all went as C. O.'s. Du ing World War II, twenty-nine were inducted, of whi number twenty-five served in C.P.S. In the present dra nineteen are serving in Alternative Service. The churc has always stood back of these young men and has sup ported their cause wholeheartedly, also financially dur ing C.P.S. days. A number of young people have als gone into Voluntary Service and the church has take much interest in them and their work. During the yea the attitude towards education has also changed consid erably so that practically every young person now com pletes high school or its equivalent. Many go to colleg and beyond, to nurses' training, and so forth.

In 1930, a women's mission society was organized For some time it was quite active in sewing for the mis sion fields. In 1940, the Bethel Charity Society was or ganized. This group continues to function to meet relie and other needs locally and throughout the world.

The first recorded offering in 1887 amounted to $2 evidently being for the caretaker of the church. In 188 and later some money was sent to the needy in Sout Dakota and $114 for the needy in Russia. In 1897, $2 was sent to the famine sufferers in India. Naturally, co tributions have increased from year to year. Mission an relief offerings are usually the larger ones and make u about 60 per cent of the total income of the church.

Changes

l 1942, the German language was used almost ely. Then it was decided to have the catechism English and also to have one English sermon n. Now most of the services are English and only unday school classes are conducted in the German ge. Nine of the original immigrants are still liv- though the church supported General Conference es through the years and the larger number of workers went out under its auspices, it never- did not become a member of the same until 1945. urch joined the Western District Conference in

he early years practically all of the members were , but this has changed considerably. Of the pres- mbership, ten are retired farmers and eighty more mers. Of these about half supplement their farm- ome with part or full-time other jobs during the One hundred twenty-three are housewives, thirty- laborers, half of them men and the other half , twenty are students. Nineteen of the young men Alternative Service. There are fifteen mission- two couples in city mission work and the others een or are in Africa and India. Although there are few teachers at the present time, thirty-five have the teaching profession; twelve have taken nurses' g. Six operate businesses of their own, one is a an, and one a banker.

ough the years there have been eight hundred ghty different church members. Of these, five hun- wenty-nine have been received through baptism. persons have served as deacons, fifteen as minis- d four as elders. The present mmbership is three d eleven. There have been about seventy differ- nily names of which the most common now are in Neufeld, Regehr, Pauls, Wiens. Although there fferences of opinion and belief, yet the church rough the years become more "one in faith." We hold to the faith "delivered to the saints" and o be found occupied with the building up of the of God, rather than in finding fault with that others do. We praise God for His goodness to us

Ground breaking for new church May 3, 1953.

Bethel Church destroyed by fire February 10, 1953.

and trust that the grace he has bestowed on us will not be in vain.

A Sad Conclusion

On February 10, 1953, at 10:35 a.m., the fire alarm was sounded in Inman. "The Bethel Church is burning!" The fire department and others went there to try to extinguish the fire. At that time, the outside was not yet burning. However the inside was filled with such dense smoke and terrific heat that in spite of heroic efforts it was impossible to get control of the fire. In some three hours the building with contents was consumed. When it became apparent that the fire could not be checked, windows were broken and doors were opened to permit smoke to escape. This made it possible to remove a few pews, some folding chairs and some other articles. Although the insurance is not too far under the original cost, yet the rise in prices and the cost of replacement will make the loss quite large.

While we feel the loss, yet we rejoice in the fact that cherished memories and spiritual blessings are not consumed by an earthly fire. Memories of this building include the baptism of 179 persons, the marriage of ninety couples, the ordination of two ministers, four deacons, three missionaries and one elder, and the funerals of some sixty loved ones. We are glad also that it has been possible to arrange for services to continue. The Inman high school has given us permission to use its building for Sunday services. The Inman Mennonite Church has done the same for services during the week. And we trust that "God shall supply all our needs according to his riches in glory by Christ Jesus."

Building Anew

On May 3, 1953 ground-breaking services were held to initiate the building of a new church by the Bethel Mennonite congregation. The new building, to be constructed of pumice stone blocks with brick facing, is to have a seating capacity of four hundred with overflow facilities for two hundred or more.

THE CHURCH OF THE RESTORATION

BY ROLAND H. BAINTON

THE Baptists of the sixteenth century, popularly called Anabaptists, were Protestants. Perhaps they would not have relished that designation. There are many Baptists in the United States who do not. Their objection is to the particular circumstances under which the name Protestant originated. The occasion was the Diet of Speyer in 1529 when the Catholic princes in the assembly decreed that Lutheranism might be tolerated only in those districts where it was already too firmly entrenched to be eradicated without danger to the civil peace, yet in these territories Catholic minorities must be allowed, whereas in Catholic lands evangelical minorities would not be tolerated. Against this invidious arrangement the evangelical princes protested. At the same time the Lutherans joined with the Catholics in the imposition of the death penalty upon the Anabaptists. Should, then, those of the Baptist persuasion now associate themselves with their one-time persecutors in accepting the name Protestant?

Luther and the Anabaptists

One can understand the reluctance, but it must not blind one to the fact that the Anabaptists originated in the Protestant fold. Very few came directly from Catholicism into Anabaptism. Commonly they had first been Lutheran or Zwinglian, and it was in the circle of Zwingli that Anabaptism arose, though in the circle of Luther many similar ideas had already been advanced. This point is worth making in order to emphasize that the Anabaptists had a great deal in common with the Protestant reformers, so much so in fact that their examiners inquired why, if they agreed in so much, they felt impelled to separate. Among the points which they held in common with Luther were certainly these: that the pope is not infallible, a general council of the whole church is not infallible, the canon law of the Catholic Church is not infallible. The Bible is the source of divine truth and the norm for the Christian life. The Sacraments are not seven but only two. Monasticism is not the way of Christ, but rather the Christian calling is to be found in the common tasks of life.

There were other points at which Luther had anticipated the Anabaptists, but failed to actualize his views and preferences. In his early lectures he had often spoken of the church as hidden and persecuted, a remnant despised and rejected by the world. The difficulty for him was that he never held this view of the church in isolation, but was deeply attached, also, to another concept of the church as embracing the entire community, as coterminous with the whole of society, as permeating and directing even the body politic. By the conflict between these concepts he was himself inwardly torn. Again at one time he espoused a congregational view of the church, for in a desert place, said he, a Christian congregation would have the right to choose its own ministers. Since, however, Germany was no desert place, he did not wish to see this right actually exercised. He never failed to insist that the true church is the church of the twice-born, the fervent and genuinely committed Christians, and he made an effort to gather such elect spirits into a fellowship within the framework of the all inclusive church, but in this endeavor he confessed failure. The reason was primarily that he would not abandon the church Catholic, that is, the church universal in favor of the church holy. The Anabaptists were resolved that they would not so readily give up the attempt, and they were prepared, if need be, to sever connections with the larger church in order to assemble the church of convinced believers.

Carlstadt and Muentzer

The churches called Anabaptist, as we have said, did not arise immediately in the circle of Luther, yet in his entourage there were those who voiced several of the positions which were to recur now here, now there in various phases of the Anabaptist movement. One of Luther's colleagues, Carlstadt by name, "Andreas Bodenstein von Carlstadt," to do him full justice, might be called a spiritualist because of the emphasis he placed upon the spirit. The physical he regarded as an impediment to the spirit, and for that reason rejected all external aids to religion. He objected to images, statues, crucifixes; he objected to music, though by way of concession he might allow a solo, not, however, any organ music, which is a lascivious titilation of the senses and not conducive to true religion. He rejected any physical presence of Christ in the Lord's Supper and would admit only a purely symbolical and memorial sense. That which comes by the ear, by the eye, and by the mouth was for him not a help, but rather a hindrance to the religious life.

Carlstadt was also an equalitarian with regard to social rank in the church. He broke completely with the distinction between the minister and the laity except in so far as the minister may be specially gifted by the spirit to be of help to others. He would not be marked off by an academic degree, nor by any special title or vestment whether in or out of the church; he should be simply called by his first name "Brother this" and "Brother that," and Carlstadt wished his own parish to call him merely *Bruder Andreas*. He should not be supported by the congregation, but should earn his own living and give his time freely to the group.

n there was Thomas Müntzer. His distinction is
fathered among Protestants the idea of a theo-
of the elect, which is possible because the elect
recognized, and be gathered into a church.
ark of election is a conversion experience through
oming of the Holy Spirit of a character so definite
can be perceived and dated. Those who have had
perience can form a fellowship, a covenant, a
and they constitute the true church.

ntzer's view of the role to be played by this church
ety was even more distinctive, for he believed
ne saints should rule the world. Christ would
to them this rulership in his coming, but
he return was delayed Müntzer came forth with
w that the saints were the angels who should put
kle to the harvest in a revolutionary program and
e should establish their reign. He found followers
Peasants War and was indeed responsible for in-
hat war in Luther's area, and this was why Luth-
so sensitive with regard to the views of these ra-
for in his mind their position was associated with
the sword and setting up by violence the king-
the saints.

other significant view of Müntzer was his sharp
tion between the inner and the outer word of
re. He carried the principle of the spirit versus
sh still further than Carlstadt and applied it to
rit versus the letter of God's Word. Just as the
are of no value, said he; just as the external
ents are of no value, so also is the Scripture in
and white print of no significance. The only valid
re is the Word in your heart. The *auswendiges* (the external word) is thus opposed to the *inwendig Wort* of the Holy Spirit.

ntzer did not, of course, deny that the Scripture
be translated or read, but unless it is inwardly
riated, unless it has become your own it will be
nore use to you than the sight of a new barn door
ow. The Scripture must be yours and furthermore
n now be in the very same spirit in which the
es wrote the Scriptures. We can be immediately
d. Dreams and visions continue in our own day
velation once given to the saints. Here then, is a
le of contemporary revelation which might even
over against the written Scripture.

ther's Scripture was for Müntzer nothing but *Babel, bubbel.* Luther retorted that he would
ten to anyone apart from Scripture though he had
owed the Holy Ghost feathers and all," (referring,
rse, to the Holy Ghost as a dove). Thus began
ntroversy between the inner and the outer word
was to have far-reaching repercussions in later
of the Anabaptist movement.

Zwingli in Zuerich

the meantime another variety of Protestantism was
ng at Zürich. In some respects it was independent
movement in Wittenberg. In fact, Zwingli claimed that Luther had taught him nothing other than the courage to come out and say what he already believed. One may doubt whether that is entirely true, but there is some truth in it. Zwingli had been trained under the influence of Erasmus. Zwingli was a great humanist. His parsonage is symbolic, for the upper floor was devoted to a library of the classics, and the lower was devoted to pastoral care. Zwingli studied on the upper level and he met his congregation on the lower.

When the Greek New Testament of Erasmus was printed, Zwingli memorized all the Pauline Epistles in Greek, and then when Luther's tracts appeared he could plausibly say that Luther had taught him nothing. But although the teaching may have been the same, the approach was different. Luther was granted his insights though wrestling with the angel and one may wonder whether the experience enabled him to understand Paul or whether Paul induced the experience. With Zwingli it was all more a matter of the correct exegesis of the text. Zwingli perceived that Luther had properly expounded the meaning of Paul. Zwingli was in this sense more of a Biblicist than Luther. The primary question was: what does a particular passage mean? This is evident likewise in Zwingli's first preaching. When he began at Zürich in 1519 he announced that no longer would he confine himself to the portions of the Scripture prescribed for the day, but would expound the entire Gospel of Matthew from beginning to end, and that on the basis of the Greek text before him on the pulpit.

This concern for the correct meaning of the text was coupled with a disposition to look to the text not only for doctrine, but also for the external pattern of the church and of the Christian life. The question was not so much "what do I believe to be saved?" but "what do I do?" There was an emphasis on behaviour, and it is rather interesting that at Wittenberg the objection was to indulgences because of the claim that the saints had stored up credits superfluous for their own salvation, whereas in Switzerland the Reformation commonly began by eating meat on Friday. The rebellion was not first against the teaching but against the practice of the Roman Church. I remember visiting a friend in Basel whose house dated back to about 1450. On the staircase were inscribed the names of all the successive occupants. My friend pointed to the name under the year 1529 and remarked, "That is the year and this is the house in which the Reformation was started in Basel by eating meat on Friday." The breaking of fast regulations was followed by the destruction of images. Zwingli agreed with Carlstadt in the rejection of images, music, and the doctrine of the physical presence of Christ in the sacrament. His followers began carrying out these reforms. The town council at Zürich then intervened, for they wished no disorder. Zwingli was of the same mind.

To the end that the reform might proceed in an orderly fashion, and the populace be convinced rather than coerced, public disputations were held in which the Bibli-

cal arguments *pro* and *con* for all the changes were discussed. These disputations were held under the auspices of the town council. Here, then, was a union of church and state. It was a more democratic union than in Germany because the Swiss cities had a more democratic organization. Not the prince, but the town council made the decisions. Several disputations were held having to do with images, with the food regulations, and finally with regard to the mass itself. The Roman Catholic representatives were invited to defend their position, though the bishop of Constance forbade them to enter into debate. Zwingli was allowed to defend his view. When the Catholic observer challenged the jurisdiction and competence of the court, Zwingli replied, "The judge is here on the table in Latin, Greek, and Hebrew." In other words, the Bible enables us to decide for ourselves. The upshot was the removal of the images, the destruction of the organ, the abrogation of the mass. All this came about by the action of government, not without popular persuasion however, for the people did hear the disputations and were instructed from the pulpit.

The Bible as Touchstone

The great book which provided the warrant for all of these changes, the Bible, was translated into a form of the German recognizable by the Swiss. Luther had begun translating and in 1522 he came out with his version of the New Testament; parts of the Old Testament came out thereafter piecemeal. Not until 1534 was the entire Bible published by Luther. The Swiss anticipated him at this point. Though later as to the New Testament, they produced the Old and the New together in 1529. The Bethel College Historical Library has the edition of 1536. This Swiss Bible was used by the first Anabaptists. In the circle of Zwingli they arose; little groups gathered at his house for searching of soul and examination of the Scriptures. Among them were certain learned men of noble families. Grebel was one, Manz another. They gathered with Zwingli.

Together they searched the New Testament to discover the warrant for the practices in Zürich. In so doing they could discover no evidence for the support of the church by tithes imposed by the state. In the New Testament there was generous voluntary giving. It might be a tenth, but it was not imposed and collected by government. The medieval system still practiced at Zürich, required the people to pay the tithe, a tenth, from the products of the land, whether they believed in it or not. But plainly a compulsory support of the church had no basis in the New Testament.

Next came the question of baptism. Scripture afforded no record of any baby having been baptized. Grebel and Manz pointed this out. Zwingli agreed. The defenders of infant baptism pointed to the example of the household of Stephen who was baptized, and argued that a whole household would include some babies, yet the New Testament does not say how old they were, nor is there any specific reference anywhere to the baptism of infan Zwingli agreed. What then was the practical conclus to be drawn from this? Should babies not then be ba tized? Zwingli might possible have been willing to co cede this conclusion were not so many other implicatio involved as to the whole theory of the church. On wh basis are babies baptized? Luther had said on the ba of faith. When asked whether babies have faith he r plied that they do, just as a man when asleep has fai Yet, after all one would hardly like to compose th church of those who have no more faith than while th are asleep. Luther was really introducing two grades faith—an adult faith of the convinced believer, and implicit faith of the child, or again he would shift a say that babies were baptized by virtue of the faith their sponsors and in hope that this might some day b come their own.

The Church Concept

The theory of the church was here involved becau infant baptism was regarded as making one in so sense a Christian. The Inquisition, for example, had ju isdiction over those baptized in infancy. It could tou the Jews and the Turks only in case they had receiv baptism. Infant baptism could then be said to make a Christian. The assumption was that all those born in the community were citizens by birth and all those chr tened in infancy were Christians by baptism and the fore one could regard the entire community as Christia as constituting Christendom. The affiliation of the church with all of the agencies of society was then the mo plausible because everybody in the community was re garded as Christian. Yet in any meaningful sense plain very many were not. This, Luther had recognized an by this the little circle at Zürich was gravely disturbed

Zwingli's theory of the church was neither that of th Middle Ages nor was it that of the Anabaptists. He held that the church consists of the elect, just as Thomas Müntzer had said, but he differed as to who are the elect. For Zwingli the test was not the new birth bu faith. And what then is faith? Is it a heartfelt persona conviction of an acceptance of the creed of the church Zwingli at first would have been disposed to put the stress on the inner experience, but more and more he in tended to shift to the acceptance of a statement of be lief. Therefore, all those who would accept the creed o Zürich might be regarded as the elect and the whol town of Zürich might be regarded as a new Israel o God. Zwingli fell back heavily on the Old Testament and the concept of a holy people. The little town o Zürich was deemed to be a restoration of the ancien commonwealth of God, a new Israel.

All the people in Zürich were included, but how abou the children? Zwingli took them in after the analog of ancient Israel where babies were of the chosen peopl by reason of circumcision on the eighth day. Baptism argued Zwingli, is the successor to circumcision, and th

why it may be given to babies is that it means
. It does not save them, for they are already
y God's eternal decree. It is merely a testimony
y are to be regarded as participating in the new
f God. Precisely, then, because Zwingli deprived
rament of so much of its meaning was he willing
it to those who had so little by way of inner ex-
. The church, then, is the community of God, it
identified with the people of Zürich, and the chil-
long to it.

would suppose that this might lower frightfully
le level of Christian experience and living. From
rich was saved by the purging process of constant
. The city was long in peril of war because of
h and under such circumstances no one stayed
ch who did not have some personal adherance
faith of the city. Zwingli was not, therefore, alto-
removing a conviction as a basis for church mem-

ertheless, he was not demanding an adult per-
xperience for entering into the church. Some of
ng men in his circle like Grebel and others ob-
that the Christian church is not in this sense a
of the commonwealth of Israel. It is the com-
of those who have been called by God and who
e witness of the spirit in their hearts. Baptism is
with Christ to sin and rising to newness of life.
nust be not only the experience of faith, but there
lso be the alteration of life. All gross sin certainly
e given up. Those who are guilty of sexual im-
y, of hate, of murder, of gluttony, of drunken-
not belong in the church and should be excluded
ban. Matthew 18 provides that the brother should
uded if he refuses to listen to admonition. The
is the church of the convinced and of the pure.
re, it can never include everybody in a com-
. All those who are not of the church should be
d from the community. An unweeded community,
ged by the ban, can not be the true church. Plain-
, these differences were coming to be much more
ental than the question of baptism, but baptism
no means indifferent and should be reserved only
se whose faith was evidenced by their life. Infant
was in fact no baptism at all, but only a "duck-
he Roman bath." Therefore, to baptize adults who
ipped in infancy is not repeating baptism. The
na-baptism meant repeated baptism. These men
"We are not Ana-baptists, but you are anti-
s because you have destroyed the meaning of bap-
giving it to those to whom it can mean nothing."

Church and State

ching of the Scriptures continued and led to the
ion that the church and state would have to be
ed because the church should be supported freely
t by taxes, because the magistrate has nothing to
h religion, and the sword does not apply to the
faith; because the church embraces only the convinced believers, whereas the state includes everybody in the community. The constituency of the church and state is not the same, and therefore almost of necessity, church and state will have to separate. This is now the American pattern. The original Anabaptist plan has come to be universally adopted in our own country. But at the time when these ideas were first enunciated they appeared to be frightfully radical. Zwingli and the town council at Zürich believed that the whole structure of ecclesiastical and civil society would be disrupted by this program. The state would become heathen if it were not united with the church, society would be turned over to the devil if it were not supported by religion. It was not so much that they wanted the state to help the church as that they wanted the church to permeate the state. That was part of it, and they were fearful that if the saints withdrew, the rest of society would no longer be in any sense Christian. Further, they felt that if the Christian were never to use the sword, the Turks would invade the land and Christianity would be wiped out. The pacifism of the Anabaptists appeared to be disruptive of government. Even if the Anabaptists were not revolutionaries in a violent sense they were in a really more subversive way because they would disrupt the basis of civil as well as of religious society. Thus the issues began to emerge.

Now, I would like to give you a few examples from documents. Gradually they are now becoming available, and it is largely due to the generosity of American Mennonites that this is the case. Several of the recent volumes of Anabaptist sources say in the preface that the costs of publishing have been born with the help of the Historical Committee of the Mennonite Church and the Historical Committee of the General Conference Mennonite Church as well as through the assistance of Bethel College, North Newton, Kansas, and the Mennonite Historical Society of Goshen College, Goshen, Indiana, U.S.A.

The volume, however, which provides the evidence for the origins of the movement in Switzerland has been brought out independently by the Swiss, who have not suffered so much during the war and are able to finance their own publication. Volume I edited by Dr. Muralt is now available.

Illustrations from Sources

I shall run through this work selecting quickly a few of the samples which show how, little by little, the ideas emerged. First of all, we have a letter from Conrad Grebel, a young patrician in the circle of Zwingli. Grebel writes to Vadian, his brother-in-law, that controversy is starting here about tithes, and voices the view that to collect tithes from those who really do not want to pay is a Turkish tyranny.

Next, we have a rather lengthy letter from Grebel and his friends at Zürich to Thomas Müntzer—the firebrand who proclaimed the rule of the saints by violence and who incited in Saxony the Peasant's War. This letter,

I suspect, might be regarded as one of the first Anabaptist manifestos. Grebel and his companions write to Müntzer saying, "We have been deeply moved by your writings because you call for a heartfelt religious experience. We have been wonderfully quickened by what you have said. On the other hand, there are some things in your writings that we do not like. You have written a song book. We do not approve of song books. The Apostle Paul forbade singing. In Ephesians 5:17 he said, '*Speaking* to yourselves in Psalms and spiritual songs, singing and making melody in *your heart*.' So you can have hymns, well enough, if you simply read them, but if you wish to sing them, do it in your heart. Again in Colossians 3:16 Paul says, 'Teaching and admonishing one another in Psalms and hymns and spiritual songs, but singing with grace in your hearts.' Therefore we are not to sing in church."

This particular point was not peculiar, for Zwingli also objected to church music, and the Reformed Church in general has been very parsimonious of song. The Calvinist churches introduced Psalm singing. The Anabaptists before long went even further and, like Luther, developed a fine hymnody. The *Ausbund* is a wonderful collection. On this point, however, Grebel was still on common ground with Zwingli.

Then the letter to Müntzer goes on to say that the significance of the Lord's Supper consists in this, that in faith we should share in the indwelling of Christ and drink the cup in the spirit and in love. There should be no private masses, and no vestments. (All of that, of course, Carlstadt had said). Grebel adds that there should be no use of the sword for the gospel; the unworthy should be excluded from the church by the ban; infants should not be baptized. This does not mean that they are damned, because baptism does not save anyway. The true church is the church of believers only. Here already are the main Anabaptist positions.

Grebel and his friends continue: "We hear that you are urging Christians to use their fists on behalf of the gospel, and even to go to war. We tell you that this is entirely improper." Here is a flat declaration of Anabaptist pacifism. These are the beginnings. At some points there was agreement with Carlstadt and Müntzer, at others sharp dissent.

Baptism of Anabaptists

Next we have an appeal of an Anabaptist to the council at Zürich. He says, "We are being accused as insurrectionaries." Now why, one may inquire, were they called insurrectionaries? Was it fear that they would start a violent revolution like Müntzer, or were they called insurrectionaries simply because they would dissolve the present order of church and state? Frequently one feels the latter to be the case. This man replied, "We are not insurrectionaries, and we rely on nothing but the Bible, and we have two texts, 'Go ye into all the world and preach the gospel, baptizing in the name of the Father, and of the Son and of the Holy Ghost' (M 28:19). The other is Mark 16:16." Here it is in the Z Bible, "*Und sprach zu innen, gehet hin in alle wel prädigen das evangelium aller kreatur. Wer da g und tauft wird der wird selig, wer aber nicht glaubt wert verdammt werden.*" "Go then to all the worl preach the gospel to all creatures, and he who be and is baptized will be saved." Belief comes firs then baptism. The important thing, says the writ not to be sprinkled with outward water, but to be w in the spirit. "You say that baptism is the success circumcision. Then why was Christ both circumcise baptized? He was circumcised on the eighth day He was baptized when he was thirty, and if the c equivalent to the other then he was rebaptized, an was an Anabaptist."

Grebel, in another document, writes to his broth law. "We are going to be allowed here a public dis tion, but we are being accused of insurrection. afraid that persecution is bound to follow." Anoth ter—Grebel to his brother-in-law. "A baby has just born to my wife and me. We have called her R She has not been ducked in the Roman bathtub."

Next we have reports to the Zürich town coun to what was happening in the neighboring town of kon. One man reports, "I was standing by the fountain near Zollikon when two Swiss came along Fridli Schumacher and Johannes Brötli. They ca to the fountain and Fridli said, "Hans, you have t me the truth. I thank you and I request the sign." W upon he baptized him right out of the public fou One can hardly imagine how shocking this would b cause baptism was commonly celebrated in the c with the sign of the cross, the exorcism of devils, p spittle on the forehead, and annointing with oil a of this done by the priest in special robes. Now were two men in plain dress and ones imply baptiz other with sprinkling out of doors from the town tain!

Another report comes to the council at Zürich. of it lies a decree to banish four Anabaptists: R Hätzer, Casselberger, and Brötli. They had been one week in which to leave. During that week they entertained by a friend who lived in the little to Zollikon, already mentioned, where apparently the really Anabaptist congregation was formed. The now comes that this friend, Thoman by name, i the four under sentence of banishment to his hou farewell. Soon others came—Grebel and Manz, th leaders from Zürich, and Blaurock, so called for his cloak. Evidently this was a little more than a pa farewell. It was a secret meeting for Anabaptist wo The company began searching their hearts anew to whether they were genuinely penitent. One of the m arose, Hans Brubach by name. He wept, cried th was a sinner and desired the sign. Then Manz and rock together performed a baptism addressing each

t of liturgical dialogue. "What is to forbid that ld be baptized?" asked one, and the other an- "Nothing." Then Brubach stepped forward and tized by sprinkling with only the words: "I bap- in the name of the Father, and of the Son and oly Ghost."

oung man of the company—Marx Bossert by could not bring himself to be rebaptized in this But going to bed, he could not sleep. The sense ncy was upon him. In the morning to spoke to k who said, "Hitherto you have been a carefree t now you must lay aside the old Adam, put on and repent." He declared his willingness and he otized. A third did likewise.

urth, by name Heinrich Thoman, far from being declared that the sight of these three baptisms is hair stand on end. All these three had been bap- fore. Baptism, therefore, was being repeated, and dministered in a way totally contrary to the mode church.

The Great Commission

and by came reports even more disconcerting. ck was said to have gone into a church on a Sun- orning and to have called upon the minister to own out of the pulpit and let him preach. Said ck, "You were not called of God. It is written, use shall be a house of prayer, and you have made n of thieves!' Come down! I am called to preach." nister refused. Blaurock went on talking against inally the minister gave up and decided to leave, e congregation stopped him and said, "Go back 's have this thing out."

n Blaurock became excited. With a staff in his e struck a bench three times. A magistrate, hap- to be in the audience, thereupon arrested him and him off.

this did not deter Blaurock from another attempt ix months later. This time he was in the pulpit of the minister, and on his arrival was already the people that *he* was called of God and not the r. The result was again an arrest. Such behavior e stigmatized as disorderly. The Anabaptists would answered: "These ministers are hirelings, false rds, deceivers of the people. We have the truth gospel. We are sent to preach. The call comes not he church authorities or magistrates but from God lf and the Holy Spirit, and if we have that e are bound to declare the truth and the hireling step aside that the true preacher may proclaim ord."

s hard for us in soberer times to realize the enthus- the boldness and the recklessness of religious re- s. Scarcely any new movement in the history of urch has lacked a certain degree of extravagance. as true of the early Quakers—who were far from as decorous as they are today.

To turn now to documents of another sort, the letters show how deeply the Anabaptists were steeped in the New Testament; they wrote to each other in the New Testament style. It sounds artificial today, but it was not to them because they had just rediscovered the New Testament. Theirs was the Restoration and they were living in the very spirit of the gospel. Brötli writes to the brothers at Zollikon. "John, the servant of Jesus Christ, called to proclaim the gospel of Christ through the will of God the Father to the true Christians in the assembly called of God at Zollikon, grace and peace from God the Father and our Lord Jesus Christ.

"You know, brothers, that I preach to you the unadulterated word of God and mix no water with the wine. You know that I labor with my own hands that I might not be a burden to any. You know that because of the truth of God I was torn from you and also you know that I have exhorted you not to fall away from the grace in which you were called. Oh how does my heart burn within me for your sakes! How gladly would I be with you that I might encourage you to stand in the faith. I have heard that some of the brothers have been arrested. God grant that they be joyous as I am. How glad would I be if I were directed to come to you again."

So these testimonies continue. The town council finally decided to allow further disputation—though weary of it. The Anabaptists said we want a *disputats*, and the council replied, "We've *disputats* enough." Nevertheless, more was allowed and one of the magistrates reports, "There's something more than baptism involved here. I'm afraid they're going to overthrow the government." Then came the arrest of a great number of those at Zollikon, and one by one we have their examinations. Here is a sample:

"You intend to form a separate sect and to erect a church of your own." This was part of the fear and it was a fear to a degree born of respect. Here were the more ardent Christians about to separate and form a fellowship of their own apart from the main body of the church. Sincere reformers like Zwingli did not want to see all the zealous spirits go off by themselves. If all the wheat pulled out, only the tares would be left. There was a desire to hold them in—even to force them to stay in lest, (though this was not admitted), the quality of those remaining be seriously diluted.

"Are you going to start a new sect?" demanded the examiner. The Anabaptist answered that he hadn't heard about that.

"May a Christian carry a sword?" The Anabaptist: "I will leave it to God." One cannot quite tell whether he means that he would leave it to God whether a Christian could carry a sword or that he would leave the sword to God. The latter seems more probable because he goes on: "We must not encroach upon God's domain."

"Would you refuse to pay tithes?" "No," he said, "I would give to anybody that asked of me." But to say that

he would not refuse to pay tithes is not the same as to say that he would be willing to collect tithes from other people.

"What baptism do you hold to be right?" Answer: "The baptism which God established where one believes and is baptized."

Next we have a letter from Grebel to his friend Castelberger. He says, "I was intending to leave town and go on a missionary journey with Felix Manz, but my wife (that Satan may not be quiet) has threatened to betray Manz. Nevertheless, disregarding the great importunity of Eve, I left. Then she went home and made a dreadful scene with her parents because I was going on a mission."

Anabaptism was thus beginning to divide families. The Anabaptists felt a great missionary urge to declare the Word, and if the husband went and the wife disapproved, or if the wife went and the husband were unwilling, then was the word fulfilled "I came not to bring peace but division."

"My wife has gone home and made a frightful scene," said Grebel. "I went to the city gate and found it locked. I went to the next gate, and I was just ready to knock cautiously when a certain woman called out to me and said, 'That gate is never open.' I returned to the gate of the Neumarkt, which was still locked. So then I came home, and prayed God to tell me what to do. I got a scab on my foot, and I'm staying home for that reason, but I'm also afraid that if I go out my wife will betray Manz. I am waiting for guidance. I have made a list of my books that you may sell them for me." In other words he wants some means of support for his wife and for his little baby Rachel.

Persecution and Banishment

The next entry from the town council—"Blaurock should be banished to Chur, the neighboring town. Manz also was to be banished to Chur." Before the account of the sequel a letter of Grebel to his brother-in-law intervenes: "You will be guilty of innocent blood if you persecute these innocent people, I testify to you that they are innocent, you are being pushed by carnal wisdom. Do you think we are insane and wholly committed to hell and the devil because we are ready in death to witness against Zwingli's perversion of the truth into a lie? There is no justice. If I have a dispute with Zwingli and lose, they'll burn me at the stake, but if he loses, they won't burn him."

Next the record reveals the effect of banishing Blaurock and Manz. From Chur comes this remonstrance to Zürich: "Take him back. Manz is creating division in the church in our area. He is a citizen of your town and we're sending him back and we beg to keep him lest he stir things up here." The solution of banishment was thus proving not to be entirely desirable. Manz, having been arrested, was given a further examination and asked why, since he was not an authorized minister, he undertook to preach. He replied, "Christ said that those who confessed Him not before men would be den by His father in heaven. Therefore, I must speak."

Another man was examined because he had held meeting in a field. He said, "Well, a cowherd came to and he said the cowherds wanted to hear the Word God, and I just went out and told them."

Finally the town council reached the decision th the Anabaptists were to be imprisoned, they should given clean straw, but they should remain in prison un death.

A whole group of them were placed in the tower Zürich, but they discovered some aperture through whi they were able to crawl out and let themselves down ov the wall. One strongly suspects that the jailor was guil of complicity, for frequently jailors sympathized wi their wards and gave them a chance to escape. All crawle out and gathering outside, one said, "Where shall w go? Shall we go to the Red Indians?" This is the fir time, I think, that America was thought of as a possib exile, for religious refugees. Of course, these could n go. They scattered to their homes, and soon were caug again.

Consistent Witnessing

The sentence of death was passed upon Manz b cause he had broken prison and because, having be banished, he had refused to stay away. The charge w not so much heresy as disobedience. For the Anabaptis refused to accept banishment, saying, "You have right to put us out. 'The earth is the Lord's and the fu ness thereof.' We will not promise to stay away." A when called upon to take an oath not to return, the refused to take this or any other oath. When, then, ha ing been banished, they defiantly returned, the decisi was to inflict the extreme penalty. Manz was sentenc to have his hands tied behind his back, and drawn do to his feet. A stick should be placed between his ar so that he could not bring them forward. Then he shou be taken out on the lake of Zürich and drowned "in o der to satisfy justice."

His parting word to the Brethren was this: "My hea rejoices in God who has enlightened me that I should e cape from eternal death. Therefore, I praise Thee, O Lo Jesus, that Thou hast looked upon my distress. This Sa iour has been sent to me by God as an example and light that before my end He should call me into H heavenly kingdom, that with Him I might taste of eterna joy and love Him in His righteousness. Alas, how man there are today who boast of the Gospel and undertak to preach, teach, and instruct others, but they are full hate and envy and have in them no divine love. The deceit will be manifest to all the world. In these las days how easily we have discovered that those who com to us in sheep's clothing inwardly are ravening wolve who hate the godly in this world and turn them fro the true way to the sheepfold. This is just what is don by the false prophets and hypocrites of this world wh

e same mouth, pray and curse, whose life is un-
ied. They appeal to the magistrate to kill us that
ay root out the plant of Christ. But I will praise
rd Christ who has great patience with us. He
us with His divine grace. He displays love to
after the manner of God, His Father, which none
false prophets can do. Here we mark the differ-
r the sheep of Christ follow the honor of God, nor
y suffer themselves to be turned aside by worldly
for they stand under the protection of Christ. The
hrist compels none to come into His glory but
ose who are ready are admitted through the true
nd baptism. If a man brings forth true fruits of
nce, for him the heaven of eternal joy is purchased
grace through Christ, who has won this through
edding of His innocent blood which He freely
hereby He shows us His love and imparts to us
wer of His spirit. He who receives and nurtures
grow and become perfect in God. Only love to
irough Christ should rule, not striving, reviling,
mning. Only in love does God take pleasure. He
as no love has no place with God. The sheer love
ist will drive out the enemy. He who would be a co-heir with Christ must be merciful as the heavenly Father is merciful. Christ persecuted no one as the false teachers do today. From this it is plain that they do not have the love of Christ and do not understand His Word. Even though they wish to be teachers and shepherds, they are the thieves and the murderers who on false pretense shed innocent blood. They behave as did Cain to Abel. I will end and beseech all the godly to reflect on the fall of Adam who by following the counsel of the serpent became disobedient to God and incurred the penaty of death. This also will overtake those who do not accept Christ, who withstand Him, and love this world because they have no love of God. I conclude with this that I will stand firm for Christ. I will trust in Him who knows all my need and can deliver me. Amen."

The execution of Manz was carried out by drowning in the Limmat River. Grebel died of the plague; Blaurock was caught and executed only a few years later. Thus, one by one the leaders of the early Anabaptist movement were liquidated. The church of the restoration had come all too strikingly to resemble the church of the the Apostles for the persecutors had made it into the church of the martyrs.

AN OPEN AIR PLAY

(Continued from page 119)

to take advantage of these poor refugees. The
also portrays the many conflicts of resettlement:
uggles within the group itself as to whether they
stay or go to America and the attempt of swind-
take advantage of the dire straits of these people
l as of their industriousness.

h a play helps one to understand the many strug-
hich Christians have been subjected to through the
es. We are so prone to take for granted the blessed
e that has been handed down to us. We do not
ppreciate it.

e purpose of this presentation as suggested by the
himself was to relate the refugee problem today
hat of years ago. In an interview the author said
e had a great concern for the refugee problem of
being aware of the fact that many people have
ttle understanding and appreciation for the hard-
and the sacrifices which refugees from the Soviet
are forced to undergo at the present time. These
ms are probably more effectively portrayed in such
than in much speaking and sermonizing. Even
one may not appreciate everything portrayed in
lay from a Mennonite standpoint, one wishes to
end Wilhelm Gruber and the players for the pro-
n and presentation of such a work.

day near the village of Katzweiler one is still able
the original Kühbörncheshof where the Swiss Men-
refugees first settled in this region. It became *Die Heimat*. To us it serves as a monument of integrity
ithfulness and as a challenge to help those in need

Watch the next issues for the remaining three Menno Simons Lectures delivered by Roland H. Bainton at Bethel College in March, 1952. Tell your friends about these highly stimulating and challenging presentations. Better yet, order extra copies for them. Single copies, 50 cents; ten or more, 35 cents each. Annual subscription $2.00; each additional subscription $1.50.

CHRISTIAN STUDENTS . . .

(Continued from page 112)

is dependent upon his being a slave to Jesus Christ."

Yet, in spite of this freedom from each other, these Christians are aware of a unity which is theirs and which binds them together no matter how many Iron Curtains or other barriers the world may set up before them. This sense of being united is a reality in the West, even though there are disagreements and they cannot always forget the traditional tensions of the past. This sense of unity is also strong between East and West, for these Christians know they belong together, even though there may be no way to meet or to share with those beyond the impenetrable border. They know that no Iron Curtain can ever nullify the unity which Christ brought into the world; and they know that it is their duty and charge to work toward a greater realization of this "one-ness" in Christ, their common Saviour and Lord. Wim Wesseldijk of Holland has recently stated this victorious optimism in these words:

"Even if it seems as if the world has split into two irreconcilable parts, we are of good cheer. For Jesus Christ has reconciled the world—and not just one part of it—to the Father, and we may be witnesses in a broken world to this reconciliation."

Books in Review

DUTCH MENNONITE HISTORY

Geschiedenis der Doopsgezinden in Nederland, by N. van der Zijpp. Arnheim: Van Loghum Slaterus, 1952. (Illustrated), 263 pp.

It was a hundred years ago when the last general history of the Dutch Mennonites in their own language was written. It is therefore a major event that N. van der Zijpp has now presented a survey from the beginning to the present. The following are some of the chapters: The Beginning in Switzerland, Persecution and Spread, The Beginning in The Netherlands, Menno Simons, The Martyrs, The Divided Church, The Life of the Church, The Mennonites and the World. The book is written in a fluent, readable style. The footnotes and references at the end are helpful for the interested layman and a very fine selection of illustrations will be appreciated by all. The writer and publishers have succeeded in presenting a very attractive book.

Regarding the Reformation in Holland up to 1560 the author considers it predominantly a history of the Anabaptists, which centers around the martyrs giving their lives for their faith. Chapters VII and VIII present, although in a nutshell, the various groups of Mennonites existing in The Netherlands during the seventeenth century. Haarlem had six and Amsterdam seven different Mennonite congregations. Chapters IX and X portray the inner life of the congregations as well as the attitudes toward the world around them from which they were separated more or less up to the eighteenth century. The influence of Sociniaism, the Collegiants, and modern thought are discussed in successive chapters, as well as the more recent trends after World War I and II. The matter of a separation from the world as a group and the division into groups because of differences of beliefs and practices belong to the past and are known to the Mennonites of The Netherlands only through books such as this. Since the days of Napoleon all Mennonites belong to the same conference (ADS).

N. v. d. Zijpp has done an excellent job in presenting a very complex story in a very limited space. At places one would differ with the author slightly in value judgments. For example, was it a giving up of the "old foundations" to attach significance to "doctrines"? (p. 58) Is any Christian or other organization possible without "doctrines" or "authority"? If it is not one set of doctrines or rules will it not be another, whether written or not? Can any group, Christian, anti-Christian or otherwise, remain in existence for any length of time without some inner core?

This remark, however, does not minimize the reviewer's admiration for the splendid presentation. He would only like to ask the author to also present to his Dutch readers a general history of the Mennonites outside The Netherlands. This has not yet been done and should be a great step toward a Mennonite world brotherhood.

Bethel College —Cornelius Krahn

MENNONITES IN FICTION

Plow the Dew Under, by Helen Clark Fernald. New York: Longmans, Green and Co., 1952. 301 pp. $3.00.

Again Gnadenau has provided the background and the characters for an American novel. Much superior in its literary presentation to former novels using similar materials such as *Flamethrowers* by Gordon Friesen, or *The Locusts* by Otto Schrag (reviewed in *Mennon Life,* October, 1947, p. 22), *Plow the Dew Under* co bines in its plot many events and experiences of Me nonites and other emigrant Americans.

The story begins with the devastation of the locu and the arrival of the Mennonite immigrant train Plainfield (presumably Peabody), Kansas. The la agent for the Santa Fe railroad, Karl Harner (C. Schmidt), greets them at the station and is at once bu explaining the locust disaster and assigning the ne comers to their land.

The conflict *motiv* of the novel begins at once in t Palevsky family when Ilya, the younger son, is entranc with the thought of leaving the farm and the parent home and becoming a merchant in the city. The fath Nicolas, and the elder son Bernard, are sceptical American ways—the production of the hard winter whe they had brought with them from Karassan is the ho zon of their zeal and ambition. Ilya, however, is eag to learn English and to become an "American." He b comes a successful baker in Kansas City, at the sa time serving his people by proving the superiority of t hard wheat the Mennonites had brought to Kansas.

Some illuminating pictures of Mennonite pioneer li are presented in the episodes of the village school und David Richert and the prairie fire when their Americ neighbor, John Risley, told them how to save their vi lage.

The Mennonite reader, however, is not reconciled the author's intended impression that the Mennonit were Russians. While there is one Richert there a Palevskys, Osipovs, Baranovas, and Lozowicks. A fe Slav or Russian names do crop up in the Mennonite se tlements about Hillsboro; the people were, neverthele of Dutch-Prussian descent.

The reader is also amazed at the naivete of the auth in suggesting that "plowing the dew under" had an i trinsic value rather than being only a symbol of risi early and working hard.

The scenes in Kansas City, particularly those pr senting William Rockhill Nelson, editor of the *Kans City Star,* as the champion of the misunderstood fo eigners, have an authentic and appealing flavor.

While it is not a penetrating character study, *Plo the Dew Under* will be widely read, as it is a well-to story with a carefully developed suspense element a an appealing love story. Some of the inconsistencies ca of course, be charged off to literary license. We are gl the author knew something about so many things, amo them being *borscht,* Turkey red wheat, and the Me nonite grass-burner.

It remains for someone to write a novel that w penetrate deeper into the spiritual life of the Mennoni pioneers and at the same time give us a more rewardi picture of their home and community pleasures.

Bethel College —J. F. Schmi

To Our Readers

Come and see us in our new office. We are now located in the spacious basement of the new Bethel College library. The address is the same for correspondence.

MENNONITE LIFE

An Illustrated Quarterly

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Anabaptist Source Materials

BY ROLAND H. BAINTON

e distinguished German Church historian Hans von ert remarked that the Anabaptists were not only epchildren of the Reformation but also of Refor- research. He essayed a remedy by projecting a of Anabaptist source volumes. This plan, impeded war, has lately been revived and is speedily be- rried to fulfillment through a collaboration of ean scholars and the American Mennonites.

e first five volumes were included in the series *n und Forschungen zur Reformationsgeschichte: n zur Geschichte der Täufer,* as follows:

Württemberg, ed., G. Bossert (1930).

Brandenburg und Bayern Bd. I, ed., K. Schornbaum (1934).

Glaubenszeugnisse oberdeutscher Taufgesinnten, ed., Lydia Müller, Bd. I (1938).

Baden-Pfalz, ed., Manfred Krebs (1951).

Bayern, Bd. II, ed., K. Schornbaum (1951).

e next two came out under other auspices as fol-

Urkundliche Quellen zur hessischen Reformationsgeschichte, Bd. IV, *Wiedertäuferakten 1527-1626,* ed., Walter Koehler, Walter Sohm, Theodor Sippell, Günther Franz (Marburg, 1951).

Quellen zur Geschichte der Täufer in der Schweiz, Bd. I Zürich, ed. Leonhard von Muralt und Walter Schmid (Zürich, 1952).

ese volumes are of the highest value because they le the raw material out of which any history of ptism must be constructed. Here one finds jumbled er with all the variegation of the facts themselves niscellaneous items as the letter of an Anabaptist rother in the faith, the mandate of a town council, the report of a local magistrate, the plea of a son to his mother to join the community, the request of a wife to the authorities to be permitted to visit her husband in prison that she may dissuade him from his error, a list of questions and answers in an examination of suspects, the testament of a martyr and the confession of faith on the part of a congregation. Out of this welter emerges the picture of that church which for the first time stood for religious liberty and the separation of church and state. Here lie the origins of the American pattern.

The two last volumes deserve particular mention because the one on Switzerland contains the accounts of the origin of the movement in the circle of Zwingli at Zürich. In these pages one senses the breathless searching of the Scriptures for the true mode of baptism and the true concept of the church with the emerging view that it must consist only of heartfelt believers, and cannot therefore embrace the entire community unless the community itself be weeded. Neither can it be allied with the state unless the state be merely the administrative organ of the religious community and unless the state eschew the sword. These groups were for the most part pacifist. The established churches and the governments saw in them the disintegrators of the whole structure of the Christian society of the Middle Ages and condemned them to death as revolutionaries even though they were innocent of violence. The documents in this volume abundantly document every one of these points.

The volume on Hesse is particularly interesting because here the death penalty was not applied. Philip of Hesse firmly refused to shed the blood of any man for his faith. Instead he sought to dissuade through frequent and lengthy examinations.

World Conference guests were reminded of the Bible passage, "I will lift up mine eyes unto the hills . . ."